

# Christian Faith and Life

Combining *The Bible Champion* and *The Essentialist*

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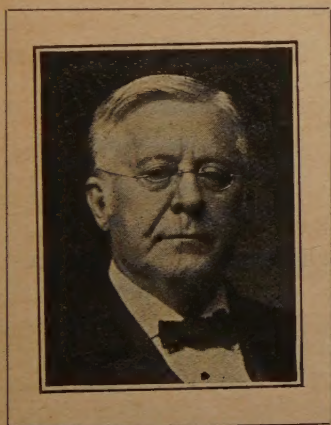
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## EDITORIAL

### "To Whom Pertaineth"

NO true Christian soul will fail to use every available opportunity to express execration for the doctrine of anti-Semitism; as also to speak admiration for the solidarity and racial morale of historic Jewry. These are so



Bishop H. M. DuBose

palpably more than the natural selection and survivalistic influences attending the life development of other peoples that they can only be thought of as a divine ordering. Scattered throughout the nations, and widely separated in their groups and families, the Jews not only have preserved their religious peculiarities, but have kept unimpaired the blood and likeness of their forefathers.

These phenomena can be accounted for only on the basis of a divinely appointed destiny; and, by every token, this destiny remains unfulfilled. It is the contemplation of the fact of its un-

realized destiny that brings to the study of modern Judaism the zest of infinite romance, the preponderating interest of prophecy. In some way, not now understood, nor consciously evaluated, a large outcome of world life is bound up with the fortunes of this individually persisting and unmixed race, of whose earliest forbear it was said: "I will both bless thee and make thee a blessing." The entailment of this promise is to become history to the remotest age.

It is easy to judge the Jewish race. The gravamen is written in creed and history; and the ancestors of modern Israel who said: "His blood be upon us and our children," set the seal of disfavoring and persecuting ages on innocent generations. But it may be solemnly asked if the sin of always distinguishable Judaism has been greater, or even as great, as that of those Christian ingrates who have "crucified the Lord afresh, and put him to an open shame?"

The sin of Pharisaic Judaism, reflected from the mock trial of Pilate and the orgy of Golgotha, is not to be read against our brethren, the Jews of today. Whatever fault abides is that of the individual and not of the race. Justice cries out against the crime of anti-Semitism.

In a time far anterior to the Hitler madness, a Prussian ruler asked his chaplain for a concrete proof of the historical truth of the sacred writings. The laconic answer was: "The Jews, your



Majesty, the Jews." If this reply needed further support, a claim of inspiration well might be entered, since its appeal is to both Scripture and history.

But a contention in the spirit of which, no doubt, our Jewish brethren will not be averse to joining is the hint contained in St. Paul's summary of the relations of his countrymen, the Jews, to those large eternal things of life and revelation which are to "stand in the judgment," and to which the Jews and the Christian must look. This largest mind of the Christian ages, when all the issues were running with living blood, and anti-Semitism was a tense issue throughout all nations, thus put his judgment of the Jews into words of inspiration: "Who are Israelites; to whom pertaineth the adoption, and the glory and the covenants, and the giving of the law, and the service of God and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all God blessed forever." This recognition of Judaism is nothing short of a Christian institute, and remains today unrepealed and unchallenged.

**T**HIS Pauline utterance is the pledge of Christianity to the children of Abraham concerning a destined day of fellowship in the Messiah. When the Christian world gives up the New Testament conception of the nationality and destiny of the Jews, it gives up one of the largest concerns of the gospel, as also one of the largest proofs of its divinity. Nor has this historic pledge of the gospel to the Jews been without bond in the past.

Throughout the Christian ages, the higher forms of Christianity have been set against anti-Semitism, as against all other forms of Jewish persecution. This has been notably true in England and America, where, the logic of fact requires it to be said, there exist the most tolerant and enlightened forms of Christianity that have appeared since the apostolic age. In these countries the Jews have enjoyed toleration and pro-

tection; and, moreover, they have been counted by the representative Christianity of these lands as co-religionists in holding the historic fundamentals of the beginning. There are Christian teachers and leaders today who see the time when Jew and Christian shall meet and, with "open face," consider together that one *Fact* which is absolute in their mutual faith—"Christ, God over all, blessed forever."

The realization of the hope of Christian-Jewish coalescence in a supreme theology is, admittedly, more an outcome of history than a result of propagandism, however zeal may incline to, and long for, the latter; but neither Christian nor Jew should shrink from the processes of history. The evangelism of history is not different, in its outcome, from that of personal contact and persuasion, which also must go on; and which will become more effective as the history leaven permeates the lump. Nothing can take the place of preaching to Jew or Gentile; but the adjuncts must prepare the way, and bring in the fullness of time.

The human freedom coming of the covenants and institutes of revealed religion is a common bequest to Jew and Christian. This writer recalls that, fifty years ago, Rabbi Isaac Wise, then accepted as the high priest of American Judaism, held that the American Constitution should appeal to Jews as embodying essential elements and realizations of Messianic promises and fulfillments. The distinguished Hebrew leader perhaps did not realize how much he had said for both Christianity and Judaism when he ascribed such merit to the American Constitution, which is at once, the evolution of the Hebrew covenant and the Christian evangel.

**T**HE writing of this article has grown out of two concurrent circumstances, namely, first, the request of the editor of *Opinion*, a Jewish journal, to report upon the impression produced by the fable, "Joshua Comes To Town," an impossible, but no doubt, well meant story



a visit of Jesus to New York City, and, second, a new interest and sympathy stirred through the reading of a paper by William Zukeman, "A Tragic Jewish Paradox." Both of these writings appeared in the December number of *Opinion*.

The one strong and worthy-to-be pondered point in the fable of "Joshua" is that description of the churches which carries implications of insincerity, artificiality, paganism and anti-humanism, not to say anti-Semitism. The Christian must learn that it is historic Judaism—the ensemble of Old Testament teachings—and not the Jew, as such, that is to be passed upon. So the Jew must learn that it is Christianity—the Galilean gospel—and not the nominal Christian, as such, that is to be judged.

The weak point in the fable of "Joshua" is its complete misapprehension of the consciousness of the Galilean Christ, and of his relation to the cosmic universe, or, more properly, of the relation of that universe to him; but that is the crux which has persisted between Judaism and Christianity since the beginning.

Few even so-called Christians could object to the supposition of the author of "Joshua" that, should Jesus come bodily to the world today, he would not spurn the fellowship of his countrymen, the Jews, and that even in their own synagogues; but the hopelessness of the "fable," and the sad obsession of the general Jewish mind, are found in the fact that Christ could be conceived of as coming to the earth under the conditions depicted. It is not the Christ portrayed in the Psalms and prophecies.

The Christian preacher of the last century who preached on the bizarre theme, "If Christ should come to Chicago," set a pestilential example. It is not surprising that Jewish critics should invoke the concept against us.

But let us assure Mr. Jaffe, the author of "Joshua," that, as already intimated, should Jesus come in this manner into the world, it is our belief that he would

not fail to visit the Jews, but that at first, and not last, as our Jewish brother has supposed. The grace which has preserved the Chosen People for these fifty-eight generations would not slight them in the hour of exceptional manifestation. The most fervent Christian imagination identifies itself with the burdens of those Hebrew prophecies which pledge the deliverance of Israel to the glory of the end.

THE ancient prophecies most affirmatively associate the final fulfillment of Jewish promise with a geographical centrality. Palestine, the original habitat of the race, is the soil upon which the finality of Jewish destiny is to be accomplished. Prescience and omnipotence have decreed that.

But many alternative plans for Hebrew settlement have been proposed. To the larger Christian mind, these are undesirable and unthinkable. The norm of the past must go into the future. But an objection is interposed: Palestine will not accommodate the whole Jewish race. Granted. When but a remnant of the tribes could be counted under the shadow of the third temple, and when millions in excess swelled the Diaspora in Graeco-Roman lands, it was then that the Torah was being most fully interpreted, and the prodigies of prophetic fulfillment were quaking about the hills of Zion.

It can never be that the whole, or even a major part, of Israel shall be gathered again to its holy places. It is fortunate also for Christendom that it never shall be called upon to write off its ledger the asset of fellow-citizen Jews; and yet Jewry and the Gentile world must await the perfect fulfillment of spiritual hope in the reoccupation and settlement of Palestine as the Jewish homeland. Neither Jew nor Christian has fully realized the significance of this; and, in the large, both Hebrew and Gentile promotion of Palestine colonization has looked to other ends than those which await the apocalypse of history.



The destiny task of Jewry in restored Palestine is to be a varied one; but it is to head up in a great spiritual realization. Three things, it occurs to me, are to be accomplished in the Jewish occupation of the land, whose area, in the end, is to be no less than the limits of the empire of Solomon. These are, first, the exploitation and possibilities of the resources of the land; second, the development of an indigenous national consciousness, a home land culture and literature; and, eventually, a home land political administration; and, third, the recovery of national ideals. Naturally, there is not room here for a detailed treatment of this trilogy of Jewish home land objectives; but we may give, in brief words, a Christian student's view of the same.

Agriculture has engaged the earliest Zionist settlers in the Holy Land; but the future is to be most largely one of industrial enterprise.

The cement factories at Haifa give the cue. The gypsum deposits of the Mount Carmel terrane can furnish cement for the whole Levant and the Near East for the next thousand years.

The Dead Sea is described as a liquid gold mine, whose possible output of gold, with chemical bi-products, are calculated to be of fabulous value.

In its descent of more than eighty miles, with a fall of six hundred feet, the Jordan offers a power development almost without parallel; but mid-Palestine holds the vantage and possibilities of the most tremendous hydro-electric power in all the world.

The Pelusian Nile easily could be carried in an open canal along the old Philistine coast of the Mediterranean, 150 miles, to the mouth of the Valley of Sorek, and to a point within 25 miles of the Holy City. From that point, the mountains of the Zion group could be pierced with a Mediterranean sea level tunnel to a point in the Valley of Hinnom, south of the Holy City.

The Pelusian waters poured through this tunnel into the gorge of the Dead

Sea would give a fresh waterfall of more than twelve hundred feet, which would furnish electric power, illumination and a vast measure of irrigation to the Jordan Valley, to Arabia, to Syria and their hinterlands. The Bible student, Jew or Christian, can qualify on the miraculous effects of such an enterprise by reading the forty-seventh chapter of Ezekiel.

But the destined and inevitable return of the representative tribes to their ancient land of promise is wrapped up in the prophecy and history of a national consciousness which shall express itself, at last, in an elect nation, over which Christ, "the Desire of all Nations," shall reign, as he now reigns over the elect nations of the Gentiles.—*H. M. DuB.*

## Notes from Mexico

A LETTER from Ruth V. Warner, of 3a Sadi Carnot 73, Mexico, gives us information of much interest. She describes the wonderful work of Miss D. Willia Caffray during an evangelistic visit to that country. Many souls were won to Christ, while many believers sought for a deeper work of grace in their hearts. One evening, after Miss Caffray had spoken with great power about the need of a "shaking up from God," several real earthquakes occurred, and seemed to accentuate her appeal.

Our correspondent says that "Miss Caffray has an irresistible power, which is the result of a deeply rooted and intimate experience of salvation through Christ and the witness of the Holy Spirit. She has studied the problem of the spiritual life so devotedly and has solved it in such a practical way that she speaks with admirable efficiency and clearness."

Four outstanding truths were impressed by Miss Caffray's earnest talks: 1. The need of a deeper and more definite experience of the Holy Spirit; 2. the need of more spiritual and evangelistic sermons; 3. the effectiveness of personal work in leading souls to Christ; 4. more real love for souls and a more



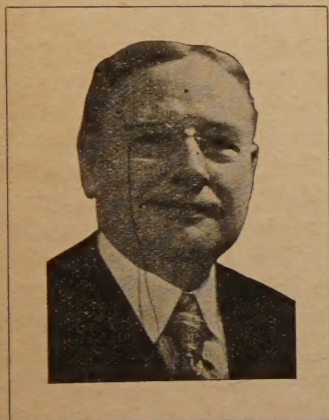
tense desire for their salvation.

Miss Warner describes many definite results in soul winning and devoted

service in the promotion of Christ's kingdom as the outcome of the services held by Miss Caffray.

## Eternal Vigilance the Price of Decency

**M**ATERIALISTIC, Evolutionary origin, leads straight to the jungle morally. Destiny and origin are definitely related. If gland oozing and muscle twitching explain conduct, as behaviorism teaches, then the present movie mess is to be expected. If colloocations of atoms determine human decisions then no one is responsible and all effort at reform is abortive.



Dr. A. Z. Conrad

If on the other hand Divine origin is a fact and human will is capable of deciding destiny, then there is a chance to effect a change. Walking through a sewer with the expectation of coming out physically clean, would be as reasonable as to attend the average movie of today and come out with a clean mind and a pure heart.

Clean thinking is a prerequisite to noble doing. No words of censure can be too severe in dealing with the movie producers who have flooded the whole world with unspeakable filth and filled the minds of children with every sort of criminal tendency. The most of these producers appear to have lost every sense of honor and seem to desire the

moral ruin of the human race. Modern society has fallen to the lowest level known in two centuries. What wonder when the most bold, impudent and shameless sex immorality has been thrust before children and youth and the decencies of life have come to be completely disregarded.

All this, too, in spite of the fact that one of the biggest salaried men in America was entrusted with the responsibility of preventing the very thing that has happened. Was there ever a greater betrayal of trust than that of the man whose authority has led him to be characterized as "Czar" of the movies? We wonder how Will Hayes can ever face an American audience. Did he make any move to suppress the presentation of crime and uncleanness on the screen? If so, where is the evidence of it? By what right can such a man be retained in a position of so great importance?

The very first necessity is the appointment of a Christian gentleman to supervise movie production and associate with him a group of men who have an interest in the welfare of the American home and the well-being of humanity. The public must bear its share of the criticism and condemnation for the movie situation. But alas, public sentiment is the uncrowned king in a democracy. No one dares defy for any length of time an outraged public conscience.

The box office receipts, it seems, is all that concerns the exhibitors of movie shows. As long as the public will patronize play houses that present salacious and indecent pictures, they will be presented.

All honor to the Catholic Bishops for their courageous determination to call a halt on the degrading, despicable, and



soul blackening orgy, represented in the movies of today. The appalling thing is that the civil authorities, instead of changing conditions by authority fully vested in them, entered vigorous protest against any censorship or interference with the vile pictures daily witnessed in every city in the country. Any individual who has had the temerity to demand a change has been dubbed prudish and unappreciative of *art*. But the day of reckoning has come, and the low down wave of slush is to be arrested.

So far, so good; but let us not get too happy in the thought that all has been accomplished. Six months would see the same iniquities repeated if something besides protests and resolutions does not take place. Vice and vicious minds do not change over night. Indeed depraved tastes are not changed to appetite for the wholesome and the clean. The leopard is not changing his spots. No profession of conversion and good behaviour count one thing, when given by those who have proven themselves incapable of high ideals and who have been perfectly willing to debauch the mind of youth and encourage every sort of iniquitous practice through screen suggestion.

THE power of *suggestion* can scarcely be over-estimated. Especially is this true of childhood and early youth when the mind is plastic and especially susceptible. Scenes of unchastity and infidelity constantly presented to the eye and accompanied by speech that applauds and encourages foulness of living, result in just what the world is witnessing: racketeering and gangsterism, with the underworld more and more defying law. In the average movie, chastity is ridiculed and the marriage vow is something to make light of. Marital infidelity is growing by leaps and bounds. Divorce courts are full of applicants for release from the ties that should hold until death.

Children worse than orphaned increase by thousands. Why? Because

marriage is repudiated and a double life encouraged. The whole drift of the movie has been calculated to break down every moral ideal the American people have cherished. All standards of character have become taboo. These incubators of bestiality have succeeded beyond their own expectation, probably, in bringing forth a progeny that has appalled the world.

Everything salacious, degrading and unclean has been presented with an impudence and daring positively intolerable. And what a reflection it is on the mental condition of the originators as well as the producers of these plays!

Only voluptuous minds saturated with the very things they have brought forth could have conceived them. It is an outrage that all this disgusting eroticism should have been allowed to go on practically unhindered for so long a time.

The movies encourage drinking and assume that it is rather smart to drop down to the brute level in intoxication. About the first thing witnessed in any modern play is drinking, which continues to be a very especial part of almost every play presented all the way through. There is no evil that has not been encouraged and always dressed up in attractive form in order to make an appeal to the perverted taste of some of the patrons of the movie and to bring down to its lowest level the thought of respectable people, so called. The heroes one sees on the screen are men and women who have "gone the pace" and have "let themselves go." The heroes are those who defy the law, and heroines sneer at conventional morality of the day, bad as it is, and make it appear to the theatre patron that there are no virtuous women any more. Religion is caricatured and ridiculed as a thing to be despised. Even the most sacred ministries of the Church are made a travesty of as pertaining only to weak-minded people who have no zest for real life.

The common language of the "talkies" is loaded with profanity, and is revolting to self-respecting persons who still



hope that there will be something clean and worth while.

Scenes of murder, arson, theft and licentiousness can not be paraded unceasingly, without dragging the people who witness them down to lower and lower levels.

THE whole business is due for a thorough purging and such a purging as can not be accomplished by a temporary protest and certainly not by any promises of those who have already betrayed every trust and proven themselves utterly unworthy of confidence.

New and drastic restrictions will be required. Who will see that such restrictions are placed on the entertainment business? No one but the *Christian people of the country*.

It is high time that the whole Church recognize that no small part of its business is to look after the moral welfare of all the people. Attending church services and accepting the evangelical creeds of the Church is one thing. It is quite another thing to walk right out into the street with courage and *compel* those who would debauch and destroy to *halt* promptly and permanently.

It is high time for the Church to take a hand in directing the things that either promote virtue or encourage vice according as they are carried on. The movie might become one of the very finest educators in all that is honorable and good. Its possibilities for good are measureless.

The screen can and must be kept decently clean, if we expect civilization to continue. Every great nation of history went down through filth purveyors, in one form or another.

Let the Church recognize that she has had much to do in lowering moral standards and making possible social and moral conditions, such as we witness. How? By abandoning *the Word of God* as presenting the only true standard of conduct.

Modernism has repudiated the Bible as the inspired Word of God. Modern-

ism has discredited the traditional and Biblical conception of sin. It has watered down and made of none effect the great fact of *the day of judgment*. Sin, as they conceive of it, is either misfortune or disease, in either case not so terrible after all. It requires nothing more than therapeutical attention. Redemption is not to be thought of. At best the Bible is sifted tradition, they say, and therefore of no commanding authority.

Ecclesiastics in prominent churches are advocating a new religion whose chief concern will be improved material conditions. Not spiritual realities but merely ethical concerns occupy the mind. Such teaching accounts not a little for the way law is flouted and the lax and easy going life practices with few moral restraints. A recovery of God and the Decalogue is the crying need of the hour.

The movies have been reflecting the whole drift of Modernism. So also have many other practices and tendencies. Prohibition repeal has carried with it a general contempt for every virtue. Repeal was one of the most terrible blunders of which the people of America have ever been guilty. We are reaping the harvest in a general debauch which involves the lives of all the people. Drunkenness abounds to a degree worse than any one could have dreamed. Our highways are made unsafe by drunken drivers and law-abiding people are compelled to abandon their usual out-of-door activities after nightfall.

Part and parcel of all this *let down* is to be observed at the bathing beaches connected with summer resorts. No better or truer commentary on them has been given than that of Dr. Latimer in his book that deals with the general moral and spiritual delinquencies of today. He shows how the presumptuous conceits of Modernism have destroyed confidence in the integrity of God's Word and the inevitable consequences, as witness at our sea-side resorts. He says:



Public Baths, from Egyptian Cleopatra and before, to the American flapper, have been festering iniquities. To the pure all things are pure, is a glib phrase, but it remains a rough hewn practical fact that fundamental primordial instincts as old as organic life, can not be trifled with, and the triflers remain nuns and monks. Beach swimming, as it is, is one-tenth breasting the surf and nine-tenths the shore, wallowing in the sand in costumes less modest than a fig leaf. Six to eight thousand people at the seaside, two-thirds amusement seekers, mostly men, street dressed, out to see the nude parade; the balance, largely women, are bathers in all the glory and color of their attenuated costumes, abbreviated to something little short of a red-light policemen's moral taste, in realistic tints hardly distinguishable from the wearer's complexion. This surf and tank toggerly affords the ladies a most artistic setting for their very willing contribution to the libidinous spectacle. It is a huge unsanitary wallow. The microscopic dots and shreds of color that upon inspection would doubtless prove to be bathing suits, simply realistic in bringing out the beefy expanse and shining nakedness of this herd of human swine. Near by are hundreds of classically draped worthies of both sexes doing a two step as best they might in the deep sand to the wheezy tones of a hurdy gurdy . . . An age that interprets man in terms of hygiene, eugenics and breeding and of sewer, sanitation and soap, will never grip anything eternal or structural.

THE clean-up needed is not for the movies alone but for our whole social life. Yes, and for the Church as well. Only a ministry that stands foursquare to the truths of *the Word of God* can do anything worth while or constructive in connecting the rampant evils of this hour. There must be *authority*, and there can be no real moral authority until you get right back to the fiat of the Almighty. A man who can not say and believe it, "God said," has no right to be teaching the deep things of the soul.

The purging this old world needs and always will need is the washing of regeneration. There is only one source of cleansing that will keep the soul clean and that is the "blood of Jesus Christ that cleanses from all sin." All this talk about sin being mere misfortune and something to be corrected by indwelling resident forces is not only wrong, it is wicked. Again quoting Latimer:

It is this mooning gush about the non-existence of evil, this whitewashing of the devil in men and women and this vague babble about *the Infinite all* and *the all mother love*, in a pantheistic Ghost, that heats the blood of sound thinkers.

This hunger bitten feministic dribble, blots out moral distinctions, gives the lie to irreversible moral and punitive laws and would emasculate the race if the brutal bludgeon of common sense and practical experience did not hit it in the face every hour. Fundamentally it is unmoral and sequentially it is immoral.

The healing balm for the wounds of the world will be found in *the glorious Gospel of the blessed God*, and nowhere else. The corrective needed for the evils that now abound will be found to be the faithful teaching of the *truth* as we find it in God's Word. Not a new programme but a new heart is the urgent call of today; instead of patting people on the back and saying you are a pretty good lot with nothing to fear and anyhow "the day of judgment will ask you no questions."

The pulpit should reverberate with Gospel denunciations of sin and uncleanness and people should be told the truth: "It is appointed unto man once to die and after that the judgment." It is a crime to make people feel comfortable who are hell-bound and unconscious of the doom that awaits them. False prophets have ever been the bane of humanity. No human opinions or declarations can change the hard, inevitable fact that "Sin when it is finished bringeth forth death."—A. Z. C.

### Religious Reading

Religious books and religious magazines have suffered severely from the recent times of "prosperity" and depression. There must now be some extraordinary effort to bring the average man to give some of his leisure time to wholesome, spiritual literature. Without exceptional effort, it will not be done, however. He will find abundant use for that time in other channels. It must needs be laid upon his heart with uncommon unction.—*Christian Standard*.



# The Theology of Professor Angus

SOME people may think that we here in America need not bother about what is occurring in Australia—on the other side of the globe. But there is a Modernist over there whose views, spirit and ways of expression are so close akin to those of the Modernists of our own country that we believe an analysis of his conceptions will be of value to us here in America.



Dr. Leander S. Keyser

Dr. S. Angus is Professor of New Testament and Historical Theology in St. Andrew's College of the Sydney University. The college is a Presbyterian institution. Dr. Angus has stirred up a big controversy by teaching decidedly liberalistic doctrines in the classroom and in public lectures. There were comparative peace and unity in Presbyterian circles in Australia until Dr. Angus began his assaults on the doctrines of the Presbyterian Church. Now, just like the Modernists of America, Dr. Angus, after stirring up the warfare, accuses the defenders of orthodoxy of being the cause of the contention. How he can so persistently accuse his evangelical opponents of being strife-makers, when he himself is so drastically polemical, is one of the enigmas of both ethics and psychology. Cannot any one see that he began the quarrel?

He now claims that he has long held the views he now proclaims; and yet, knowing how utterly he was out of sympathy with the doctrinal system of the Presbyterian Church, he held on to his position, used it to undermine the faith of the church that supported him, and accepted its emoluments. He professes to hold high ethical standards, making them a most vital element of his kind of religion; yet, when he found himself out of accord with the church that employed him, he did not withdraw, but held on to his important professorship.

Having read his last book, just from the press at this writing, we have no hesitancy in pronouncing him a polemical and radical Modernist, outspoken and disputatious. His book is entitled *Truth and Tradition*. We wish to show how far from the evangelical position he has strayed, and in so doing we shall expose the general attitude of Modernism the world over.

And what are the doctrines of the evangelical system which Dr. Angus rejects? Here is the list, named by himself on pages 2 and 4 of his book, and elaborated in his subsequent chapters: the Virgin Birth of Christ; the Deity of Christ; the atonement as a propitiatory sacrifice; the physical resurrection of Christ and the empty tomb; the sinlessness of Jesus; His inerrancy as a teacher; the Trinity; the supreme authority of the Scriptures of the Old and New Testament.

Yes, all these evangelical doctrines he rejects, most of them with a good deal of scorn; and yet he waits for the Presbyterian General Assembly to pass official judgment upon his views! Can he not see for himself that he is out of harmony, not only with the Presbyterian Church of which he is a minister, but also with the whole evangelical church of Christendom?



What ought the Presbyterian Church of Australia do with a minister who holds and advocates such heretical views? Being an outsider, belonging to another Christian denomination, we do not feel it incumbent upon us to suggest what disciplinary measures should be imposed upon him; but we think that the members of the Presbyterian Church should at least clear their skirts by declaring, without equivocation, that they reject his Modernism, and that it is at utter variance with the Presbyterian doctrinal system and the Presbyterian conceptions of the Christian life. If such a teacher as Dr. Angus can go unrebuked, the great Presbyterian Church might as well throw into the discard its Westminster Confession, and announce itself henceforth to be a non-confessional Church, indifferent to doctrine and lax regarding the Holy Scriptures.

But we must do more than condemn; we must try to show that Dr. Angus is wrong. First, then, he often insists that men should want the *truth*. Surely all of us want the truth. But does Dr. Angus teach the truth? Is he sure he has the truth? Is it true that Christ was only a Spirit-filled man; that He was not the eternal Son of God? Is it true that He was not both divine and human—divine in the true sense of Deity? Is it true that in His incarnation He was not virgin-born?

Over against the plain teaching of the Bible, how can Dr. Angus prove that he has the truth and that the Bible is wrong? Every time he pronounces a eulogy on truth in his grandiloquent way, he begs the question, and fails to prove by a logical process that he has discovered the truth. And how does it occur that the whole evangelical church of the ages has taught absurd and harmful error, while Dr. Angus and his school have found the truth? What guarantee can they give that they will not, some time in the future, be proven to have been wrong?

Then, our liberalist has much to say about "progress." The church, he thinks,

ought to advance to higher ways of thinking and living. But we wonder whether progress really lies along the road he points out, namely, by rejecting the evangelical doctrines and accepting his modifications. Is it a mark of advancement to regard Jesus Christ as only a man instead of the Saviour of the world? Will people live better lives by wresting the crown from His head? Will a diminished conception of Christ help the race to move forward?

If Christ is really the God-man, then He is "mighty to save," and "able to save unto the uttermost." One would think that the greatest progress would be made by believing in a *competent* divine Redeemer. We doubt very much whether a Christ reduced to human proportions can ever help this old world out of its bondage to sin.

Even the title of Dr. Angus' book is faulty. That title is *Truth and Tradition*. He means by this title to place the two in opposition. But the fact is, they are not necessarily opposed. Sometimes tradition is true, and the very fact that it has come down through the ages may be an argument in its favor. Of course, sometimes tradition proves to be erroneous. But to treat *truth and tradition* as necessarily antithetical, as Dr. Angus does, reveals a lack of clear and exact thinking and nice discrimination.

Going back to his doctrine of Christ. He thinks that Christ was mistaken in a number of instances. His belief in demons and demoniacal possessions was an error; so was His belief in His own speedy second coming and the end of the age (p. 130). Again we must raise the question whether a Christ who held mistaken ideas could do much toward saving the world.

Let us note our Modernist's attitude toward the Bible. It is thoroughly rationalistic. He accepts what agrees with his own ideas and rejects what does not so agree. Things that he does not believe are later interpolations or accretions, perhaps added by a "redactor." He accepts the well-known views of the nega-



ve critics relative to the Bible. Yet he frequently quotes Scriptural passages, that he likes as if he were citing them as authoritative. At other times, preaching that he treats with scorn contains a quotation from the Bible with the quotation-marks enclosing it. Thus you can do nothing with Dr. Angus by quoting Scriptures, for he does not want "religion of authority," at all, at all!

Our polemicist has much to say about the spirit of Jesus," which he thinks was a most loving and gentle spirit. If only the dogmatists and controversialists would display "the loving spirit of Jesus"! But the men who have upheld the orthodox "dogmas" have always violated that spirit, whereas the liberalists have always been so meek and mild!

Well, we have read many controversial books, but few that have been so hectic and ungracious as Dr. Angus. He shows himself to be in this same book that has so much to say about *love*.

On one page (50) he speaks of his opponents as having "meticulous zeal for the law and the letter"; of manifesting a "taste for theological wrangling and concern for ecclesiastical correctness and tradition"; of being "theological doctors and physicians who cling to old formulas in face of new needs."

Elsewhere he speaks of "the noisy clangor of pious disputants" (p. 58). Again, "to be traditionally-minded is strife and death" (p. 63). "'Continue ye in my love' is much better than zeal for dogmas," he says (p. 72). . . . "Such love . . . is much more than all creedal statements and dogmatic commitments." "We have tried divisive and contentious Christianity so long that even the churches are growing impatient, and the world is sick of our hair-splitting controversies" (p. 73). He asserts that few people, if any, have been brought to Christ "by the brilliance of theological dialectics and the bitterness of controversy" (p. 75).

Listen to this: "Such a God is not only inhuman but sub-human" (p. 99, referring to the God portrayed in the

Westminster Confession). Note again: "I can make no truce with the vindictive and arbitrary God of our historic Confession. I should again prefer to join the humanists or the materialists" (p. 100).

Here are some of our liberalist's drastic expressions: "the bickerings of one group" (p. 107); "divisive and contentious theologies" (p. 108); "our ecclesiastical museums" (p. 112); "the mythical elements in the Apostles' Creed and the outworn formulas of Nicæa and Chalcedon and our own Declaratory Statement" (p. 113); "professional theologians, clever political ecclesiasts, and sacerdotal persons" (p. 123); "zealous traditionalism in the interests of irrelevant honorific titles" (p. 144); on the same page, "the dusty spectacles of dead theologians and controversialists"; same page again, "those theologians who unceasingly police the ecclesiastical domains"; "noisy theologies and diverse rituals" (p. 149).

All these epithets are applied to evangelical theologians, especially those of the Presbyterian household. And they are used, sad to say, by a man who writes feelingly about displaying the loving "spirit of Jesus." So little does he know himself as to be unaware, apparently, that he does not show the loving spirit which he commends. The adage, "Know thyself," might well be applied in this instance.

We are forced to confess that Dr. Angus has, throughout this whole controversy, shown a hectic temper rather than a calm, judicial and considerate spirit. He has stirred this sad controversy, which has gone around the world, and yet he puts all the blame upon his opponents who hold to the evangelical faith, life and doctrinal system. It is another modern instance of Ahab accusing Elijah of "troubling Israel."

We have read with pleasure and profit the replies of two evangelical Presbyterian scholars to the assaults of Dr. Angus on Presbyterian doctrine, and we must say that they display a much



more Christian spirit than he does in his publications; at the same time, their logical processes and their theological scholarship are much sounder than are his. They bring their charges of heretical teaching against him with keen regret, because their consciences impel them, and not because they delight in making them.

The following are the pamphlets

which they have issued in reply to Dr. Angus: *The Theology of Dr. Angus*, by Ronald G. Mackintyre, D.D., and *An Address to the General Assembly*, by Rev. R. G. H. McGowan. These pamphlets may be ordered from Angus & Robertson, Pubs., 89 Castlereach Street, Sydney, Australia. We would also recommend Dr. Mackintyre's book, *Comfort and Courage*. Price, 4s.—L. S. K.

## Man a Dual-Being

IT is not our desire to stir controversy over problems in psychology. Yet it may be that the following discussion will serve a useful purpose.

Several persons have kindly expressed dissent from our view that man is a dual being, composed of body and mind, instead of a tripartite being, composed of body, soul and spirit. One person even questions our loyalty to the Holy Scriptures, and then cites I Thess.5:23 and Heb.4:12 for our consideration. We will analyze those passages in due time.

Now, let us give the problem our calm attention. In our volume, *A Handbook of Christian Psychology* (published in 1928), we have canvassed the subject more extensively than we can here. This work may be gotten of The Lutheran Literary Board, Burlington, Iowa; or ordered through the publisher of this magazine; price, \$1.50.

In the Holy Scriptures we have found and assembled about a dozen different psychical terms which are used to designate man's mental nature. These are found in the Hebrew of the Old Testament and in the Greek of the New Testament.

Now, note: if each of these terms stood for a different entity, man would be quite a multiple being instead of either a dichotomy or a trichotomy. Take Mark 12:30: "Thou shalt love the Lord thy God with all thy heart (*kardia*), and with all thy soul (*psuche*), and with all thy mind (*dianoia*)." Here are three psychical terms. Now add

"body" (*soma*), and you have man a quadruple being. Then add "spirit" (*pneuma*), and you have man a quintuple being.

Let us examine a favorite passage appealed to by the advocates of trichotomy (Heb. 4:12): "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul (*psuche*) and spirit (*pneuma*), and of the joints and marrow, and is a discerner of the thoughts and intents of the heart (*kardia*)." Here we have three psychical terms, soul, spirit and heart. Now add body, and again you make man a four-part, instead of only three-part, being.

Other Biblical terms for man's mental constitution are the following: *yetser* (Isa.26:3); *leb* (Num.16:28 and many others); *lebab* (Deut.30:1 and others); *nephesh* (Ezek.23:17, with many others); *ennoia* (I Pet.:1); *nous* (Rom. 1:28 and many others); *phronema* (Rom.8:7, 27).

NOW, it is impossible to believe that all these terms signify different entities, making man a manifold being. But there is a very simple and satisfactory way of treating these various terms which we will indicate a little further on.

Our Lord Himself seemed to regard man as a dichotomy. Note Matt.10:28: "Fear not them which kill the body, but are not able to kill the soul (*psuche*);



but rather fear Him who is able to destroy both body and soul in hell." Here He used only two terms to denote the whole person of man. Again He said: "What is a man profited if he gain the whole world and lose his own soul (*psuche*)? or what will a man give in exchange for his soul?" To the rich fool Christ represents God as saying: "Thou fool! this night shall thy soul (*psuche*) be required of thee." Nothing is said in these fundamental statements of Christ about another psychical entity.

With our Lord's teaching agrees that of St. John who, in his apocalyptic vision saw the *souls* (*psuchas*) of the martyrs before the throne of God (Rev.6:9; 20:4). Nothing is said here of another entity. Even these souls were waiting for the resurrection of the body. Other apostles teach the same doctrine. Heb. 13:17: "obey them; for they watch for your souls"; James 1:21: "the Word which is able to save your souls"; I Peter 1:9: "the end of your faith is the salvation of your souls."

Even Paul sometimes writes as a dichotomist; note the following: In Rom.12:1 he exhorts people to present their "bodies a living sacrifice" to God; then in the next verse he says, "be ye transformed by the renewing of your mind" (*nous*). Only mind and body are named here by the apostle.

In his recovered state of mind, Solomon announced the same doctrine: "Then shall the dust return to the earth as it was: and the spirit (*ruach*) shall return unto God who gave it." (Eccles. 12:7). Collating this passage with the citations from Christ, we logically conclude that the inspired writers used the terms *soul* and *spirit* interchangeably to denote the same psychical entity.

At this point it is pertinent to ask the trichotomists a question: When the body dies, what becomes of the soul or the spirit? Is it the soul or the spirit that survives and goes to God? If one of them perishes, which one? Or is man a twofold being—that is, soul and spirit—in the disembodied state between

death and the resurrection? That would be a strange doctrine.

Well, what is the way out of this apparently complicated problem? To our mind, the solution is a very simple one—one that harmonizes all the varied teaching of the Holy Scriptures. What is the solution? It is this: All the psychical terms in the Bible stand for the one entity, namely, the *human mind*; but, as we well know from experience and study, the mind has various aspects and functioning powers. The several terms simply designate these varied faculties or powers of the mind.

For example, in that crucial passage, I Thess.5:23, the term *spirit* evidently denotes the spiritual faculty of the mind; while the term *soul* stands for the faculty of the mind which connects it vitally with the body or the sensory system. Thus Paul wisely distinguishes between two functioning powers of the mind.

The same is true of Heb.4:12, where *soul* and *spirit* are again distinguished; and a further distinction is made by mentioning the *heart*, which indicates the emotional aspect or faculty of the mind. When the inspired writers employ the terms, *ennoia* and *dianoia*, they refer to the most inner movements and processes of the mind's action. Thus all the many Biblical terms point to the wonderful diversity that exists in the powers of the human mind which was created in the divine image. The Bible teaches true psychology.

**T**HERE is an aspect in which we may regard human beings as tripartite, even though they are composed of only two entities. We mean this: Man has a body composed of material substance—molecules, atoms, electrons, protons. But there has been added to his material substance something more—namely, *life*, which may be called a vital principle or force.

Then, of course, man has, in addition, a mental or psychical nature or entity. Thus we get the key to that wonderful statement in Gen.2:7: "And the Lord



God formed (*yatsar*, fashioned) man from the dust (*aphar*, finest part) of the ground, and breathed into his nostrils the breath of *lives* (plural), and man became a living soul." The plural, "lives," indicates that man received, by the divine inbreathing, two kinds of life—the physical and the psychical. That is just the kind of a personal being man is known to be today.

However, this marvelous statement of the Bible does not teach that man consists of three entities; for physical life is not an entity, but a principle or force. Hence when the body dies, no entity or substance is annihilated, but a force is annulled. The substance of the body remains, but the life has been extinguished. No substance or noumenon, when once created, is ever annihilated; hence the substance of the body continues to exist, although it is dissolved; and likewise the substance of the mind perdures; but is not, and cannot be, dissolved; it continues to exist as self-conscious substance.

It must not be thought that the withdrawal of the soul from the body causes the death of the body. No! the body dies because the vital principle or force is destroyed by disease, old age, or otherwise. We know that physical life can be destroyed. If you crush a seed or an insect under your heel, you will destroy its life. The soul is not the same as the physical life; for the latter is a force, while the former is an entity.

**B**UT what happens to the soul, which is a mental noumenon, when the body dies? From the teaching of the Bible we have every reason to believe that God gently withdraws the soul of the believer from his body at the moment of death, endues it with the power of self-conscious existence and activity without a physical organ, and takes it to Himself in Paradise. The parable of the rich man and Lazarus upholds this doctrine, for Lazarus at death was immediately borne to "Abraham's bosom," which was a Hebrew figure of speech for Paradise.

Jesus also said to the penitent thief "Today shalt thou be with me in Paradise."

The Biblical doctrine is that the redeemed soul, after the death of the body, will exist happily in Paradise in fellowship with God and kindred spirits until the last day, when it will be united with its resurrected and glorified body. Their redemption will be complete, because then man's whole being, soul and body, will be saved for ever.

By collating a number of Biblical passages, we will find that the terms "soul" and "spirit" are used synonymously. Solomon said, "The spirit returns to God, who gave it." On the cross Jesus said, "Father, into Thy hands I commend my spirit." Said Stephen, the martyr, "Lord Jesus, receive my spirit."

In the letter to the Hebrews we read that those who "are written in heaven" are "the spirits of just men made perfect."

Yet, on the other hand, when St. John had his apocalyptic vision of the New Jerusalem, he saw the *souls* of the martyrs there. St. James tells us: "He that converteth a sinner from the error of his way, shall save a *soul* from death." We also read of *souls* being lost and of "spirits in prison."

All these passages, bound together in unity, seem to make it plain that, as far as essence is concerned, the soul and the spirit are identical. They depict different aspects of the same entity—the human mind. What a wonderful entity the human mind is! How varied are its powers and experiences!—L. S. K.

"The Book—the one book—the book that is older than our fathers, that is truer than tradition, that is more learned than universities, that is more authoritative than councils, that is more infallible than popes, that is more orthodox than creeds, that is more powerful than ceremonies—the sword of the Spirit, the omnipotent Word of God—the wonder of the world—the boon of heaven."



# Comments on Topics of the Times

## The Danger of Delay

SOMETIMES it is proper for men to hesitate—to stop and ponder. If a stranger came to you with a business proposition with which you were not familiar, you would not decide right away what course to pursue. In all cases in which we are not sure what is the right thing to do, we are justified in taking time to consider before we decide. In other cases, however, we should not hesitate for a moment. Suppose you were standing in a burning building, with the flaming timbers ready to fall upon you, you would not hesitate for an instant, but would rush at your quickest speed out of the open door. So it is with closing in with the divine overtures of mercy and salvation. In this case there should be no hesitancy. The unsaved sinner is in momentary peril. Death may suddenly overtake him, and he should decide at once to repent and believe.

## Invitations in the Present Tense

THE sinner may say, "I'll accept Christ tomorrow." God says in His Word, "Come today; for today is the day of salvation." The sinner may postpone and say, "I'll come by and by." God says, "Come now; now is the accepted time." In matters of such momentous importance, who is the wiser, God or the sinner? Is it not reasonable to believe that the God who has created, preserves and redeems the universe knows better what is for man's highest well-being than does the limited human mind? So, when God says "Today," let us not be so unwise and presumptuous as to say "Tomorrow."

## Choosing between Right and Wrong

SUPPOSE we look at the proposition, "Delays are Dangerous," from another viewpoint. It is right to repent of sin and accept Christ. It is wrong not to do so. Then ought any one to

hesitate to decide between a right and a wrong course? Suppose you were going somewhere, and it were very important for you to get there as soon as possible, and you were to come to a parting in the way, you surely would not stop and debate for a moment about taking the right road. You would not waste a minute by taking the wrong one. Why can we not be as wise in spiritual matters as we are in worldly affairs? "Procrastination is the thief of time," is an adage that all of us have known from childhood. "Let us buy up the opportunity," and do so at once.

## The Pathos of Losing Time

ANOTHER serious consideration is that, when we postpone accepting and serving Christ, we lose so much precious time—time, too, that belongs to our Master and Lord. Indeed, our whole lives from earliest childhood on to the end should be spent in His service. We ought to employ all our years in developing Christian character for both time and eternity. How unwise it is to spend twenty or thirty or more years in the service of sin and Satan, when we might be serving Christ and His cause and doing good in the world! We have known of a number of late conversions, and always the convert has lamented the loss of the precious years he spent in sin, and cried, "Oh, if I had only come to Christ sooner!" Youth, yes, childhood, is the golden time to consecrate oneself to Christ, and thus give one's whole life to His service. Said a good Christian woman: "I cannot remember the time when I did not trust and love my Lord Jesus Christ." Oh, for more whole lives dedicated to Him!

## Habit Formation

CHARACTER has a tendency to become fixed. It is like cement. At first it is soft and pliant and is easily moulded into varied shapes; but by degrees it becomes hardened, so that by



and by heavy trucks may pass over it without making indentations. Yes, life is like that; character is like that. If men postpone accepting Christ year by year, the habit of putting it off will grow upon them, and their hearts will grow more and more callous toward Christ and His overtures of mercy. Herein lies the serious peril of delay. The heart may become so hardened as to make repentance and faith impossible. The mind may become fixed in evil as well as in good. In a great audience only one man rose to say that he was converted between fifty and sixty years of age. The vast majority of the audience had risen to testify that they had come to Christ before they were twenty. This fact proves how dangerous is delay.

### At the Judgment Bar

**W**HETHER men will believe it or not, the Bible clearly teaches that there will be a final assize for the inhabitants of the earth. Most graphically did Christ picture the last judgment. He said that, when He would come in the clouds, with all the holy angels with Him, all nations and tribes and people would be summoned before Him to be judged according to the deeds done in the body. Then He would separate the righteous from the wicked as a shepherd divides his sheep from the goats. Elsewhere it is said that He would judge both the quick and the dead. Paul declared: "We shall all stand before the judgment seat of Christ." Also: "So then every one of us shall give account of himself unto God." In St. John's Apocalypse we read: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things that were written in the books, according to their works." There will be no escape for any of us; we shall all stand before that final tribunal.

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Every man's profession is a divine school of discipline.—*McFayden*.

### The Value of Godliness

**T**HE apostle says: "But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." And what is godliness? It is simply God-likeness. What, then, can be more important than to be like God? When we come to stand before His judgment throne, it will be all-important for us to be like Him. If we are not like Him, what can He do with us but cast us away from His presence forever? On the other hand, how blessed we shall be if we are like Him, and love the things He loves! For then He will take us into everlasting fellowship with Himself and with angels and archangels and "the spirits of just men made perfect."

### Many, Many Thanks!

**A** SUBSCRIBER, who has taken this magazine since 1919, and who is the author of some valuable books, has this to say, in renewing his subscription:

Your welcome July number has just come. Allow me to say that it is a feast of good things, well refined. I have for years been reading theological magazines, . . . but yours is of a superior order. Thank you for your valuable service to Christendom. . . . May the good Lord abundantly bless your great and good work!

Another subscriber who has taken the magazine since 1918, greets us with these kind words, and renews his subscription:

CHRISTIAN FAITH AND LIFE steadily continues to grow, casting a stronger and surer gospel light out over the earth, blessing thousands by its telling blows at doubt and infidelity. Success to you, and may God's blessing be upon your faithful battle for the right.

### A Religion of Vast Magnitude

**T**HE Christian religion is not a small affair, fitted only for small, one-track minds. Why? Because it brings us into contact and communion with God. And God is great. God is eternal; for, since there is something now, there must always have been something, or nothing



could have ever been. That eternal Something must be God. But the eternal God must be infinite, for there can be nothing to limit His being and attributes. He must also be self-existent and independent, for there was nothing in eternity and infinity for Him to be dependent upon. Now, surely a religion which brings the human soul into fellowship with the infinite God cannot be a small and picayunish affair. No! it is as high and as broad and as deep as infinity and as perduring as eternity. Yes, our holy religion connects us with Him "who is from everlasting to everlasting." The Christian system is of such vast magnitude that no one needs to be ashamed of it.

### The Way and the Goal

A KIND of cynical saying that is now going the rounds is this: "We don't know where we're going, but we're on the way!" The Christian believer, however, changes the saying into an infinitely better form; he says: "We know where we're going, and we're on the way." With the believer life does not lead into a blind alley. He knows that it will lead to a definite and glorious goal. He knows this, not through his own wisdom, but through divine revelation; for Christ said in ringing accents of assurance: "I am the way, the truth and the life: no man cometh unto the Father but by me." Thus the converted believer knows whither he is going—to God the Father and to the Father's house. And he knows the way—it is Christ. In Christian history every person who has come to Christ and has accepted Him as his Lord and Saviour, has found the Father. Here is a fundamental truth that will stand forever: If men will accept the Second Person of the Trinity, the Third Person will lead them into the presence of the First Person. On the other hand, if they will not accept the Second Person, they will never find the First Person as the Father. Science may find, by logical inference, an almighty Being whom it calls

God; but it can never find God as the gracious Father and loving Redeemer of the world.

### "I Don't Know"

THE mental status of the agnostic is indeed pitiful. He knows that he is on the way of life, but he does not know where he is going. How can he be content to remain in such an uninformed state of mind? How inconsistent it is to remain in uncertainty when a way and a goal are so plainly revealed in the Holy Scriptures and have been verified in millions of Christian experiences? Suppose you were to go to a railway station, and would say to the ticket agent, "I want to buy a ticket." The agent would say at once, "Where do you want to go?" Suppose you would answer: "Oh, I don't know where I'm going; I just want to go where the train will take me." But no one would act so absurdly in worldly affairs. Yet there are thousands of people in the world who are traveling on life's highway, but do not know what their destination or destiny is going to be. We are in a deep quandary: How can people be satisfied to live a single day with nothing but the *I-Don't-Know* philosophy? What good will worldly erudition do any man if he cannot find the solution to the fundamental problems of life: Whence have we come? Why are we here? Whither are we bound?

### A Defective Definition

ACCORDING to the editor of our valued contemporary, *Christianity Today*, a certain Modernist defines a Christian in this way: "One who accepts the way of life taught by Christ to be his way of life; one who practices His teachings, enjoys His hopes and trusts His faith." Why is this definition insufficient? Because you cannot be sure what the definer believes about Christ. Was Christ only a good man, probably the best and most spiritual man who ever lived and taught, or was He the eternal Son of God become incarnate



and making atonement for the sins of the world? In these days of nebulous theology and uncertain faith a definition ought to include what is fundamental. We would say, first of all, that a Christian is one who trusts in Jesus Christ, the atoning Saviour of the world, for His salvation, and then lives according to the teaching of the Word of God. To put "the way of life" as the only distinguishing feature of a Christian is to go back to the medieval doctrine of salvation by works and human merit and cast aside the doctrine of salvation by grace. It is to reject the fundamental principles of the Protestant Reformation.

### Further Defects

READ over again the foregoing modernistic definition of a Christian. It declares that a Christian is "one who enjoys His hopes and trusts His faith"—the pronoun "His" referring to Christ. Where do you read in any part of the Bible about our Lord's "hopes" or His "faith"? He often spoke of faith in others as necessary for healing and salvation. He never said a word about His own faith. You cannot find a single place in the four gospels where He said, "I believe" so and so. He said with positive knowledge "I am the way;" "I and the Father are one;" "no man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and to whomsoever the Son will reveal Him." Jesus always used the positive note, "I know;" never did He say, "I believe." Neither did He ever say, "I hope." When the Modernists attribute hope and faith to our Lord, they are venturing forth on non-Biblical ground; they are cancelling the distinction between the Christian and the Christ.

### It is a Very Simple Case

WE speak as an outsider, but think we can speak without being looked upon as a meddler. To our mind, the case in the Presbyterian Church regarding the charges against the Foreign

Mission Board is a very simple one. There is no need of becoming confused by complications. All the leaders in the Board need to do is to show, if they can, that the charges preferred against them are not true; that there is no Modernism in the personnel of the Board or in the missionaries sent to the foreign field. Why do not the leaders do this? Why do they evade the real issue? Why do they try to divert attention to other matters that are not relevant? We feel sure that, if they can clear their skirts of the charges brought against them, the conservatives in the Presbyterian Church will be only too glad to fall into line and give their sanction and support to the official boards.

### Note How Simple the Situation Is

ANENT the statements in the foregoing paragraph, let us see how simple is the situation in the Presbyterian household. The Rev. Roy L. Aldrich, minister of the Central Presbyterian Church, Detroit, Mich., makes the following allegations in the March number of *Christianity Today*:

The General Council of the General Assembly recently sent a booklet to all pastors containing "A Plan for the Quickening and Enrichment of the Spiritual Life of the Church." Surely, it would seem, all could unite in supporting such a program. However, when we examine the list of books and pamphlets recommended as being helpful "in making the spiritual emphasis more vivid," it is soon discovered that the spiritual advance contemplated is different from anything recommended in the Word of God. The books are written either by Modernists or by men with no positive Christian message.

Then the writer mentions a book by Dr. Henry Sloan Coffin, president of Union Theological Seminary, New York; another by Dr. W. T. Hanzsche, a well-known Modernist and a signer of the famous Auburn Affirmation. A bulletin published by a "notoriously modernistic organization" is recommended for "spiritual leadership." Now, all the leaders need to do is to prove that these charges are not true, and the problem will be solved. Will they do so? Can



they do so? If they will and can, the atmosphere will become pellucid. If they will not and can not, evasion will still continue, and the trouble cannot be settled.

### About the "Static" in Religion

IN one of our exchanges we find the acute observation: "The Modernist repudiates the 'static,' hence we do not know if he will ever arrive at anything stable enough to build upon." How true! If there is nothing perduring about religion, nothing that lasts from generation to generation, then what the Modernist believes today may be overthrown tomorrow. In that case why should he be so much concerned about advocating his views? The earnest man wants truth that is eternal. He cannot be satisfied to grope and wade about in a quagmire. He wants to feel *terra firma* under his feet. "A double-minded man is unstable in all his ways." Our Lord pointed out the *indicia* by which men may "know the truth" that will make men free—free from doubt; free from fear; above all, free from sin.

### Man a Strange Being

A STRIKING article on "What is Man?" by Philip Mauro appears in the April-June number of the *Bible League Quarterly* (British). He names the various marks of man that distinguish him from other creatures and prove that he constitutes a genus all by his lone. According to Mauro, man is a thinking, talking, abnormal, moral, unclad, degenerate and salvable being. To none of the animals can these characteristics be assigned. Therefore man cannot be the scion of any of the animals, for they do not possess these outstanding attributes. Take, for example, man's sinful nature; he did and could not get it from animal ancestors because animals are not sinful. The same is true of man as a moral being. He could not have received his moral nature as a legacy from animals because animals are not moral. Yes, man is a unique crea-

ture in the cosmos, and can be accounted for only according to the Biblical description of him, his origin, his fall, and his salvability.

### Man a Degenerate Being

ON this topic Mr. Mauro has some acute remarks to offer. They are worth quoting:

Consider also, in contrast with the animals, the ugliness of man; his physical deformities, his early loss of teeth and hair, his premature and increasing senility, decay and decrepitude, which begin ere he reaches middle life. Consider, too, the hideous, loathsome, fatal diseases to which man is a prey . . . from which the brutes, although they have no medical science, or drugs, or boards of health, are virtually exempt. Evolution does not account for these things. It has no explanation whatever of the misery, sin, shame and degradation of the entire human race. The attempt that is sometimes made to pass these things off as mere survivals of the animalism of man's supposed brute ancestors, is obviously futile; and it is, moreover, unjust to the brutes, since there is no trace of these human deformities in any of them.

### MAN A SALVABLE BEING

—Here again man differs essentially from the animals. While they know nothing of moral and physical degeneration, they also know nothing of moral and spiritual salvation. Here the only adequate and reasonable explanation of man's status and possibility is that given in the Bible: namely, his degradation is due to Adam's fall into sin; his salvability is due to the fact that God, through the incarnation and propitiation of His only-begotten Son, provided for man's redemption. Thus man may, in spite of all his delinquencies, become a child of God and an heir of glory.

### Drastic Handling

A BRITISH writer in the above-named number of the *Bible League Quarterly* bestows upon an American liberalist's book a most drastic criticism. Perhaps it is a little severer than is necessary. We refer to a book entitled *How to Know the Bible*, by George Hodges, late Dean of the Episcopal Theological



School, Cambridge, Mass. As the book is thoroughly liberalistic, practically after the manner of the old Graf-Wellhausen school, the critic thinks it would better be entitled "How *not* to Know the Bible." Here is a sample of the logical (?) nature of Dean Hodges' book. After going through the Bible with the penknife of rationalistic criticism, assigning to it a purely human origin, and pointing out many so-called errors in it, he inconsistently goes on to say that the Bible shows how the race developed out of the ethics of the desert into the "increasing excellencies of civilized life, to enter at last into the new way of the Sermon on the Mount." Then the Dean adds: "Thus they [the Biblical writers] produced the most sincere, high-minded, brave-hearted, reverent and religious collection of books ever made." So the Hebrews "produced" the Bible! How could a book, produced in the human way the Dean claims, be the finest "collection of books ever made"? Here is another example of the inconsistent and illogical method of modernistic critics: first, they tear the Bible to pieces, and thus destroy its trustworthiness; then, *presto, change!* they turn around and pronounce an extravagant panegyric upon it!

### Locke on the Divine Existence

THE following is the logical method which John Locke (1632-1704), the English philosopher, employed to prove the existence of God. We recommend his reasoning to the materialists of our own day:

We know that we exist. We also know that nothing can produce any real being. Something has therefore been from eternity. What had its beginning and being from another must have all its powers and properties from that other. Things void of knowledge and operating blindly could not produce a knowing being. It is repugnant to the idea of matter that it should put sense into itself. Matter and motion could not produce thought. The eternal being must be most knowing and the source of all knowledge. So from what we infallibly find in our own constitutions, reason leads to the knowledge of this certain and evident truth,

that there is an eternal, most powerful and most knowing being, which, whether any one will please to call God, matters not.

Our quotation is taken from that very informing book, *English Deism* (pp. 88, 89), by Dr. John Orr, which has received notice in our review department. We would add that the Eternal Being must be personal, because there are persons in the cosmos He has created. The impersonal never could produce the personal. Every effect must have an adequate cause.

### Special Revelation Needed

FROM the same source, cited above, we learn that Locke did not depend on human reason alone. He held that there are truths for which revelation is needed. We would otherwise know nothing about angels, the resurrection of the dead, right modes of worship, and the sanctions of the moral law. History reveals the need of a special divine revelation. The works of nature sufficiently evidence a deity, but the world made such poor use of reason as to blind men to the true nature of God. History has proven that reason alone is not sufficient to overcome the indifference, superstition and greed of men, and that the Christian revelation is needed. "Wherever the Christian revelation has gone, polytheism has died." We have given the substance, not the exact verbiage, of Dr. Orr's summation of Locke's teaching along this line.

### More on the Same Theme

THE following statement is so relevant for our times that we give it just as we find it in Dr. Orr's book (p. 94):

Locke further maintained that, though a few philosophers, isolated from each other in time and place, had fragmentary glimpses of important moral truth, yet only revelation could furnish a complete system of morality free from error and authoritative. Solon and Socrates in Greece, Seneca in Italy, Confucius in China, had each discovered a fragment of moral truth; but none had a complete system, or knew some of the truths discovered by oth-



...s. The truths discovered by each one was mixed with errors. Only authoritative revelation could separate between the truth and the error and decide between disagreeing philosophers. For to send men to philosophers were to send them to a wildwood of uncertainty, an endless maze from which they could never find the way out; and to send them to the religions of the world were still worse.

### Locke accepted the Bible

WHILE Locke made too much of reason, and thus played into the hands of the rationalistic Deists, yet he accepted the Bible as the Word of God. Again we quote from Dr. Orr's illuminating book (p. 99):

Locke made a strong statement concerning his own acceptance of the Bible. He read the Scriptures with full assurance that all therein is true, and yielded a submission to its inspired authors that he would give to no other writers. He regarded the Bible as having God for its author, salvation for its end, and truth without any mixture of error for its matter. All other things heard about Christianity are to be judged by it. . . . "I shall presently condemn and quit any opinion of mine as soon as I am shown that it is contrary to any revelation in the Holy Scriptures."

### It Makes a Great Difference

WHAT is the difference if he is a Modernist, just so he preaches the gospel?" That is what a woman said in defense of a preacher who is known to have liberal tendencies. What a sad lack of knowledge such a speech discloses! That is just the trouble with the Modernist—he does *not* preach the gospel. If he did, he would not be a Modernist. He preaches his own ideas instead of the gospel of Jesus Christ revealed in the Holy Scriptures. The gospel means that the divine and eternal Son of God, out of pure love for sinful humanity, became incarnate by the Holy Spirit through the Virgin Mary, suffered the penalty of man's transgressions on the cross, rose again on the third day, and ascended to the right hand of the Majesty on High. All the other supernatural events and acts recorded of Him in the New Testament belong to the full-toned gospel of Christ. These are just the

vital truths which the Modernist fails to proclaim. So it makes a great deal of difference whether a preacher is or is not a Modernist.

### A Book of Real Merit

A NEW book has been published in Germany which has won a sale of 40,000 copies in that country, and has been translated into Dutch, Danish, Swedish and English. It was written by Dr. Otto Borchert. The title is, *The Original Jesus*. The learned author proves that Jesus is and must be what he calls "uninvented." That means that no human wisdom could have originated or invented Jesus. An American reviewer of the book thus summarizes the author's view of our Lord:

His life and personality tower above anything human. His inner life is beyond the ken of mortals. How unprecedented and stupendous was His consciousness of His own person and mission, and how unparalleled His claims! The author shows that His consciousness of being the Son of the Father, in an absolute unique and unapproachable sense, is confirmed by the outward circumstances of His history.

### The Old Lamplighter

An old lamplighter in Edinburgh, Scotland, each evening as the shadows began to fall passed down his street and at intervals touched a lamp with his torch and set it ablaze like a star in the night. His figure grew indistinct and then invisible as he passed on into the distance and the dark, but at intervals one would see the twinkle of a new light, and then he would know where the lamplighter was and what he was doing. He was leaving behind him an avenue of light as he touched the lamps with his torch. As we pass through the world with its gathering shadows, what are we doing? Can anyone trace our path and work by seeing new points of light twinkling out in the night? Or are we leaving the world as dark as we find it?—*Presbyterian Banner*.



## Mission Activities

The League of Christian Churches will hold its Third Triennial Convention in the second week of May, 1935, at the city of Kaifeng, Honan. This five-day gathering is to be of the nature of a National Bible Testimony or Fundamentalist Convention. The thirty organizations enrolled represent a membership of over seventy thousand, and there are many others in China not yet enrolled who are one with the League in holding fast the Faith.

Japan, after seventy years of missions—Christianity has won about 300,000 Japanese, representing about one-half of one per cent of the people. Its influence, however, is profound, and, with Buddhism and Shintoism, it is one of the three recognized religions of Japan.

A largely attended meeting was held April 24 in Tokyo in commemoration of the 100th anniversary of the birth of Madam Kajiko Yajima, long a leader of the W. C. T. U. as well as a pioneer in woman's education in Japan and principal of Joshi Gakuin, a school for girls, connected with the Presbyterian mission.

A Society for Evangelizing London has been formed. They ask young people who are disengaged Sunday afternoons to offer their services for open-air work in various strategic points in the city.

24,000 children are enrolled in the Jewish schools of Palestine.

Sun worshipers of Germany met at Harzburg to revive 6,000-year-old religious rites of their Teutonic ancestors.

Hebrew Christians in Germany are in a desperate plight. They are reckoned as Jews by the government, and as apostates by the Jews, and are thus worse off than the Jews themselves. It is re-

ported that 250,000 Jewish Christians have been deprived of all means of making a living, and among them are 40 ministers of the Gospel deprived of their churches and likewise their living.

The *World Dominion* says the population of India has increased by about 24,000,000 during the last decade. There is about one missionary to every 57,800 people.

The present world-wide business depression is keenly felt in rural Japan for over 64,000,000 Japanese are living in an area less than California in size. 32,000,000 of them are farmers, and because of the many mountains, only one acre out of every six can be farmed.

During the year 1933 the American Bible Society distributed 7,800,768 Bibles, Testaments and portions of the Bible in 155 languages and dialects and in more than forty countries. The Bible or some part of it, has now been translated into 941 languages and dialects.

The Bible holds a unique place in the life of the Filipino people. Millions of Filipinos, says the *United Press*, probably have never handled any other book and there are doubtless remote sections of the Philippines where the inhabitants believe there is only one book in the world, the Bible.

The 425th anniversary of the birth of John Calvin was celebrated at Noyon, a short distance from Paris, on July 10. The birthplace of the great reformer has been transformed into a Calvin museum.

In the Congo Mission the missionary who has been chosen as the "palave man" is more or less subject to call at all times. Also he has special times set aside in which to hold court. Both the native and the government look to the



"palaver man" to settle minor disputes in the mission village. This involves the settling of quarrels, fights, the questions of debt, marriage dowry demands, immorality, theft; almost everything except major crimes.—*Wesleyan Advocate*.

Irish Catholic immigrants into Scotland have started a shrine at Carfin, Scotland, in imitation of that at Lourdes, France. The holy water, which runs from a town pipe, is declared by them to have cured many persons miraculously. They have broken down the quiet of the Scotch Sunday and made the place notorious for gambling and quarreling.—*S. S. Times*.

The *Life of Faith* reports that 9,000 people gathered in the Royal Albert Hall recently, to honor the memory of Charles H. Spurgeon. At least two score of his grandchildren and immediate relatives were on the platform.

In a new Buddhist temple in Tokyo stands a gleaming idol of Buddha on a lotus flower with halo about his head. This idol is made of the ashes of those who died in the great earthquake, mingled with concrete and plated with gold.

In Dr. Barnardo's Homes, in England, over 25,000 meals are provided every day for the 8,500 boys and girls of which 1,401 are helpless babies and toddlers under five years of age.

The American Bible Society has opened a new Bible house in Tokyo, Japan. In 1933 they employed 21 full-time colporteurs who traveled a total of 34,000 miles and visited 339,063 homes and institutions.

Miss Carnelia Morgan, laboring as an independent missionary in Tsuyung, a city in the far inland province of Yunan, China, by her courage and devotion in caring for the wounded of all sides in the various wars, has earned a passport to general favor, and when others of the influential class have had to flee she has been allowed to remain undisturbed.

The Mikado of Japan is a total abstainer and an ardent temperance advocate. So is his family and all his servants and all of the 300 policemen of the royal palace.

The American Bible Society sold 700,000 copies of Scripture at the Chicago Exposition in 1933.

After Soviet Russia tore down the beautiful Moscow church named after the Saviour, they erected in its place a monumental building, the palace of the Soviets, on which will be placed a gigantic statue of Lenin, made of chromium plating, 180 feet in height. Rev. Hoover, relative of our ex-President, who is given credit for speaking authoritatively on matters pertaining to Russia, says more than 1,767,600 Christians have been murdered in the past five years.

In many places in India missions that have been closed properties are sold for other purposes. Some of the Boards which formerly sent out large numbers of missionaries are now unable to get volunteers for work in foreign fields, or get very few as compared to the number of former years.

There are 150 hospitals for lepers in 40 countries. It is reported the disease is alarmingly on the increase in Africa. 20,000 are known to be in one district of Portuguese East Africa, only 225 miles long. It is estimated there are now ten lepers to every one found in this district three years ago.

Korea's first Tuberculosis Sanatorium was dedicated last October. Since then the Governor-General of Korea and His Majesty, the Emperor of Japan, have made it possible to build two pavilions.

There are about 220,000,000 Hindus in India. That does not mean that there are that many people who accept the Hindu religion though these far outnumber the followers of every other religion in India. Benares is the "sacred" city of the Hindus. All of them cherish the desire to visit that remarkable city



at least once in their life. Stoddard's Lectures tell us that the object in going is that they may "by tears and sweat and blood" win salvation. "Nowhere else on earth have such appalling sacrifices been made in the desire to find God."

Remarkable movements of the Spirit among the Lutheran Missions in China are reported in connection with the evangelism of Miss Monsen, a Norwegian Lutheran who has suffered much from brigands in the past. As usual, in the case of real revivals, there have been deep consciousness of sin and crying for forgiveness. The Chinese have coined a new word for the misery of this conviction which allows men and women neither to eat nor sleep, namely, "sin-sickness." One distracted husband was advised by his wife to confess his minor sins and thus to escape "the hell of misery" in which he found himself. "He would thus get peace without too much scandal." But he felt only the worse in thus adding the sin of hypocrisy. Finally he arose at 2 a. m. and made a full confession of everything on his conscience, receiving immediately the confidence of forgiveness.—*S. S. Times*.

Dr. Rahard, who until recently was a Superior in the Roman Catholic Order of Trappists, is now a rector in the city of Montreal in the Anglican Church. A total of more than 1,200 became members of his church within six months. His life has been threatened; his converts have suffered boycott and abuse; he has been taken by the police, and without trial, dragged to jail, stripped, photographed, finger-printed and treated as a common felon. He is now before the courts charged with blasphemy.—*Alliance Weekly*.

The Russian Mission Society, who for 25 years have been engaged in missionary work in Russia, say it is a known fact that 85 per cent of the Russian people are still spiritually inclined, and their religious fervor has been of such magnitude that during the last ten years

thousands of converts have been won for Christ among the Russian people.

A writer in the *Jewish Missionary Magazine* states that one out of every 156 Jews in the world is a Christian, and that Jewish papers and magazines admit mournfully that within the last hundred years, more than 2,000 Jews have accepted Christ as their Lord and Saviour.

A small company of professional men and women have arranged for a Christian radio station at Shanghai from which, for eight hours every day, a Christian program mostly in Chinese is being broadcast.—*Chinese Recorder*.

Palmore Institute, Kobe, Japan, is widely known as the best night school in Japan. There is a long waiting list. For every one admitted by competitive examinations there are about seven who have to be disappointed at least until the next entrance examinations are held. The students are for the most part young men from the business world in Japan who are eager to improve their English. In addition to English and typewriting, the Bible is taught regularly.—*S. S. Times*.

Forty families which had united with Mr. Rahard's church have been struck off the city relief lists. The fathers were unemployed. . . . A policeman sent by the city to keep order at Mr. Rahard's meetings was converted and went back to the station house to evangelize his mates. No one has been sent to take his place. . . . Mr. Martin, church warden, insists that a hall holding 15,000 would be filled if it could be obtained. Mr. Rahard has files inches thick of abjurations from Rome.—*S. S. Times*.

There are 346,000 foreigners included in the estimated population—400,800,000—of China. Its recorded history dates to 2205 B. C. According to reports the Chinese and missionaries were never more favorable to Christianity than they are today.

# THE SANCTUARY

## God Will Deliver

ROY TALMAGE BRUMBAUGH, D.D.

Thy God whom thou servest continually, He will deliver thee.—Daniel 6:16.

THESE words were spoken by a pagan potentate. They were stirred up from the depths of the soul of Darius, the king of the Medes and Persians. They were spoken to "Daniel the prophet."

The life of Daniel made a profound impression upon the king. His habits and works were different. There was a peculiar moral beauty about the life of the prophet. His spiritual maturity was evident. He was different in every respect. He was a lily growing in the mire of oriental concupiscence. Daniel was a lamb in the midst of wolves. Spirituality is conspicuous anywhere.

Do our lives impress the world in which we live? Do our lights so shine before men that they glorify our Father which is in heaven? The world will not read the Bible, but it does read us. We are "living epistles, read of all men." What do men read in our utterances and deeds? Do they see that which points them Christ-ward?

Back of the extraordinary life of Daniel was strong belief. Faith precedes practice. "I believe," and then, "I do." Fruit follows the indwelling of the Spirit. The Spirit comes into our hearts the moment we believe in Jesus Christ as our Saviour from the guilt of sin. But faith continues to work. Christian lives are different because Christian belief is different.

### Shut In

Having thus spoken to Daniel, the king commanded, and the prophet was cast into the den of lions. "A stone was

brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords." Daniel was shut in, but his enemies were shut out.

The sun shines upon the good and the bad. Rain falls copiously upon the farm of the unbeliever as well as upon the farm of the believer. The hurricane will destroy the property of the Christian as well as the property of the pagan. Lightning will strike the church as well as the pagan temple. As soon as a man comes out clean-cut for Christ and stands with the Lord against the hosts of wickedness, the Devil will show his teeth. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). The Devil would destroy straightway if he could. However, God protects saints. Satan can go so far and no farther. The Lord shuts the Devil and other enemies out. God locks us up in the hollow of His hand.

Before the deluge fell upon the earth, God shut Noah in the ark. The waters that destroyed all life did no violence to Noah and his family. During the Great Tribulation the 144,000 shall be shut in from the attacks of the Antichrist. No harm shall befall them. They shall form the nucleus of the Kingdom of the Heavens on the earth.

Christ's body was taken to the sepulchre. A huge stone was rolled to the mouth thereof. It was sealed and a guard was set, but when the third day came a great earthquake scared away



the guard, broke the seal, rolled away the stone, and the Christ came out. No one can shut the Lord in.

### Unrest

Daniel was safer in the lions' den than the king was in the palace. The king passed a night foodless, joyless, sleepless (Dan.6:18). Darius was greatly troubled. It does not necessarily follow that those who are guilty always pass the nights in this fashion. I read of a torch murderer who slept as peacefully as a baby. Jonah who had run away from God slept soundly in the hold of the ship. However, Darius knew that he had done a good man an injustice. His conscience was functioning. He loved Daniel and so "passed the night fasting; neither were instruments of music brought before him: and his sleep went from him."

Darius the king "arose very early in the morning, and went in haste unto the den of lions." He could not see into the den undoubtedly. He believed that Daniel's God would deliver him, yet he doubted. His was half-belief. Of all people the most miserable are those who believe only partially. They are like a man who straddles the fence and is beaten by the foes on both sides. Darius was like a Christian who walks partially by faith and partially by sight. Half-belief is worse than unbelief. "Lord, I believe, help Thou mine unbelief."

Undoubtedly there were tears in the king's eyes, a sob in his throat, a strong emotion shaking his form as "he cried with a lamentable voice unto Daniel." "O Daniel . . ." Unconsciously he was paying tribute to the God of Daniel. Daniel means "God (my) Judge." All through the book of Daniel, God is pictured as Judge, the Judge of nations as well as the Judge of individuals. All shall stand before the Judge.

### The Living God

Darius gives unto the faithful prophet a commendable title, "*servant of the living God.*" Paul was a Pharisee of the

Pharisees, a Hebrew of Hebrews, a scholar of scholars, yet the title that pleased him most was "a bond servant of the Lord Jesus Christ." Greater than a king, a president, a savant, a financial wizard, is "a servant of the living God."

*The living God* in the Word of God is ever put in contrast with idols made by man. The *living God* must be contrasted with the god of pantheism which locks God in the world. As surely as a prisoner is locked in jail, or as a man is locked in a vault, so surely is the god of the pantheists locked in the world. The *living God* is in contrast with the god of deism which locks God out of the world. As surely as a man locked out of his own home cannot help the loved ones in the home, so the god of the deist cannot help the beings of His own creation. The *living God* is in contrast with the god of the rationalist. The god of the rationalist is impotent, helpless, and nothing more than a glorified man. The *living God* is in contrast with the gods of polytheism. There are not many gods, but one God, God over all, the one true God. The *living God* is in contrast with the god of the atheist. Although the atheist does not believe in the *living God*, he does believe in the god called "I." The "servant of the *living God*" always says in contrast to this, "Not I, but Christ."

The *living God* "delivereth and rescueth, He worketh signs and wonders in heaven and in earth" (Dan. 6:27). God creates; He destroys. He rescues His own. He saves them from every sin and from destruction. God loves and helps. There is nothing that He cannot do. He is all powerful, all knowing, everywhere present at the same time. Art thou a "servant of the *living God*?"

Darius talks about God as though He were Daniel's personal God. "*Thy God.*" In verse twenty-two Daniel says, "My God." Thomas said, "My Lord and my God." Christ taught His disciples to pray, "Our Father." The Psalmist cries out, "The Lord is my Shepherd." In verse twenty-six the Lord is called "the

God of Daniel." In Genesis He is called "the God of Abraham, Isaac and Jacob." He is your God, O Christian, as though there were no other living beings in heaven or in earth. He is living in us. Is He known as the God of Smith? Bones? Your God?

### Continuous Service

"Whom thou *servest continually*." The emphasis is put on "*continually*." Daniel began to serve God when he was a lad. He was undoubtedly born into and trained in a Jehovah worshipping family. There is no greater heritage than that of being nurtured in a Christian home.

Daniel started right; he continued right. He served God in his home in Jerusalem. When he was carried away captive at the age of fourteen to sixteen years, he continued to serve God. He was placed in a pagan university located in the capital of a pagan empire. He continued to serve God. He was commanded to eat meat offered unto idols and to drink the wine that had made the king and his lords drunk, but he refused to do so. University life did not spoil him. The faith of his fathers still lived in his soul. He would not compromise even in Babylonia.

Daniel revealed to Nebuchadnezzar the dream that had been forgotten and told him the interpretation thereof. For this he was made president of the pagan university and chief of the wisemen, but he continued to serve the living God. He was sent by God to pronounce doom upon proud Nebuchadnezzar. He did so faithfully. He served his God in pronouncing honor upon the king and also in pronouncing judgment upon the same king.

For a while Daniel lived in obscurity. He was forgotten by the successors of Nebuchadnezzar, but he continued to serve God in obscurity as well as in public life. He was suddenly called to read the writing on the wall. He was faithful. He did not "trim." He told the king plainly that retribution was knocking

at the door of the palace, and judgment at the king's heart.

He was honored by Darius who proposed to set him over the whole Medo-Persian empire. It is difficult to walk straight at a high altitude. So many men grow dizzy. The majority lose their head. Not so with Daniel. He served God as truly when he was the leading personality in that world empire as he did when he was an unknown "servant of the living God."

Daniel served God in his youth, in middle age. When he reached the age of ninety it is still written of him that he served God continually. Do we thus serve Him? Do we serve God throughout the week as well as on Sunday? At work and play as well as in the church? In foul weather as well as in fair? In adversity as well as in prosperity? In storm as well as in sunshine? Blessed is the man who serves God continually.

### Deliverance

*Is God able to deliver?* I ask the question of the young life in our church. The young are tempted now as never before. The testings are more subtle and numerous than they ever have been, yet when I ask the young people, "Is God able to deliver thee from temptation?" the answer comes back in the enthusiasm and volume of yielded life, "Aye, aye, God is able to deliver *us* from all temptation."

I ask the middle-aged, "Is God able to deliver thee? You are carrying the burden and heat of the day. You have seen much of life. You have been placed in all kinds of circumstances. The going has often been hard. Is God able to deliver thee?" The response comes from matured lives in Christ, "God is able to deliver us from all evil."

I ask the aged in Christ, "Is God able to deliver thee? You have walked long with God. You have seen life in all its aspects. The end is not far off." Old age replies with the joy of heaven in its voice, "God is able to deliver from all circumstances and things."



I have seen many people on their death bed. I have heard the testimony of dying saints—"yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." The living God alone can deliver His saints from all evil.

### A Miracle

Daniel answers the king, saying, "O king, live forever." He addresses him courteously, in the form in use in the kingdom at that time. "My God (the Source of the miracle) hath sent His angel (the instrumentality used) and hath shut the lions' mouths that they have not hurt me." A miracle had been performed. No law of God had been suspended. An outside power had been introduced.

When Christ walked upon the water the law of gravity was not suspended and the water was not solidified. Divine power was merely introduced, which overcame natural forces. When Christ turned the water into wine, He did in an instant what He had been doing for years and which took Him, when working in nature, months to do.

"The wages of sin is death." That is a law. Calvary is a miracle. Grace is a force stronger than the law. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." What man could not do, God did. God wills, and law or no law, the thing is done. God commands, and law or no law, the desired result is obtained. The lions still had jaws, but the angel with greater power kept the jaws of the lions shut.

When I was down in Mexico some years ago, I was traveling from the coast to a place about fifteen miles inland. We rode on an open flat car on a narrow gauge line, pulled by three kicking mules. The Mexican driver thought he saw something on the track before the oncoming train, and suddenly applied the brakes. The train stopped, but I did not. I was hurled under the feet of those kicking mules, but they did not

kick. They were kicking mules, all right, but during the time that I lay under their feet a power greater than the power in the legs of the mules kept them from kicking me.

### Faith

When the king heard the voice of Daniel and saw that he was not hurt, he was exceedingly glad. He commanded that Daniel be taken out of the den. It was written that "no manner of hurt was found upon him, *because he* (Daniel) *believed in his God* (or trusted his God)." We see here one of the great words of the Bible, "trust" or "faith." This is a word that is full of meaning. Like a torn and tattered battle flag, with significance in every rent and a story connected with every scar, it is a word that heralds the fact through generations that all men do not live by bread alone, but by every word of Jehovah.

This act of faith immortalized Daniel. It has shaped the lives of many people, old and young. By faith he "stepped the mouths of lions." Most children know the story of Daniel in the lions' den. There are hundreds yet unborn who shall hear this same story and be influenced God-ward by it.

God acted because Daniel believed. A negro preacher illustrated this principle thus: Said he, "When God tells me to butt my head through the wall I butt. That is my part. Through the wall—that is God's part." To believe was Daniel's part; to shut the mouths of the lions was God's part. "This is the victory that overcometh the world, even our faith." All things are possible if we only believe. "Faith cometh by hearing, and hearing by the Word of God."

### Retribution

Then the king commanded and the one hundred and twenty-two conspirators against Daniel were themselves cast into the den of lions, "them, their children and their wives." The lions brake all their bones in pieces before they came at the bottom of the den. We

notice *retribution in kind*. They schemed to destroy Daniel by the lions, and they themselves came to a bitter end in the lions' den. Haman erected a gallows for Mordecai, but was himself hanged thereon. "Verily the wicked shall fall into their own pit." We notice that wickedness may triumph for a short while, but in time God will have His way. "The triumphing of the wicked is short and the joy of the hypocrite but for a moment."

We also notice that *no man lives or lies unto himself*. People talk about drunkards who hurt only themselves. This is not true, for a drunkard hurts not only himself, but his wife and his children. He brings dishonor upon the family name. An inefficient general may lead a whole army to destruction. National leaders may bring devastating warfare upon a great nation. One or two church members may bring a church into ill repute. Society is a unit and that which hurts one member of society hurts the entire body. These men sinned against God and Daniel, and their wives and children were punished with them.

I notice that these men did not believe in a supernatural God. They believed in impotent gods and these gods could not help them. Those who today disbelieve in the supernatural will find in time of trouble that there will be no supernatural Deliverer at hand.

### Lessons

In addition, the following general lessons may be gleaned from the sixth chapter of Daniel:

First—*It takes time to mature strong spirituality*. A well grown oak is not matured in a day. Years pass before its roots are driven far into the ground. Decades hurry on before the branches spread and before the tree makes its way majestically upward. When matured the tree stands amid the fierceness of any storm. Jonah's gourd grew up in a night, but also withered in a night. The sower scattered the seed in shallow soil. It sprang up quickly, but when the

sun shone upon it in its strength, the plant quickly withered because it had no root. The spirituality that develops over night will not stand strong temptation. We grow in grace and in the knowledge of God slowly, but surely, if we make use of the means of grace. Why not take time to develop a strong spirituality? Daniel did.

Second—*God is over all*. The path of duty is the path of safety.

"God is our Refuge and Strength, a very present help in trouble." Well did the reformers sing in those perilous days,

A mighty Fortress is our God,  
A Bulwark never failing;  
Our Helper He amid the flood  
Of mortal ills prevailing.

The two witnesses who shall testify during the Great Tribulation (Revelation 11:3-12) shall be immortal until they have finished their testimony. All of God's children are immortal until their work is done.

Third—*God and the devil are ever in conflict*. Wheat and tares grow side by side. Truth and error develop in the same churches and hearts. The tree bearing the best fruit shall be the most shaken and stoned the most. Goodness will draw attacks from evil. The conflict will continue until Christ comes again. "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

Fourth—*A truly great man is greater than his office*. Daniel was greater than the office of premier of the realm. A really great poet is greater than the greatest poem that comes from his mind. The genius looks in dismay upon the statuary his hands have chiseled. "What a gap," thinks he, "between the image in my mind and what my hand has conceived." Any author is greater than his book. Goodness manifested in the life of any good man falls far short of the goodness that is in his heart. Any spiritual giant is greater than any secular office or position that he may hold.



Fifth—We are to *worship in the Divinely appointed way*. The Jews had been commanded to pray toward Jerusalem. God's glory dwelt there. The temple had been built there. It was the center of Jehovah worship. That is the way Daniel prayed. There are those who say they worship God in nature, or in their own homes, or over the radio. However, God says, "Not forsaking the assembling of yourselves together, as the manner of some is." The besetting sin of Bible classes is non-church attendance.

We may pray in private, but God also expects us to pray in public. "Where two or three are gathered together in My name, there am I in the midst of them." It is all right to study the Bible alone, but it is also a Divinely appointed means of grace to study the Bible with others.

Sixth—*A man may grow stronger as the years go by*. Daniel was not looking toward sundown, but toward sunrise. He was looking toward the East. The years passed by, but his spirit was growing younger. He was waiting not to stop, but to start life. "Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint" (Isaiah 40:30,31).

Seventh—*It pays to stand with Christ*. Daniel could have compromised and ceased praying for thirty days. However, had he been loyal to Darius he would have been disloyal to the living God. Compromise weakens. "Trimming" destroys Christian manhood.

A great statesman whose name was also Daniel blighted an honorable career by compromising at the end of his life. He was a champion of freedom. He stood with the leading statesmen of his day for causes that were right. His reply to Hayne was one of the greatest expositions of the Constitution ever heard in the legislative halls of America. When political warfare broke out

in his old age this giant compromised. He bowed down to political tyrants to save himself. Whittier lamented his fall in the poem called "Ichabod:"

So fallen! So lost! The light withdrawn;  
Which once he wore;  
The glory from his grey hairs gone  
Forevermore.  
Then pay the homage of old days  
To his dead frame;  
Walk backward with averted gaze  
And hide the shame.

The Lord honors those who stand for truth. The mighty men of old were criticized, condemned, yea, even put to death because they preferred to die rather than deny Christ. We owe the liberties of our country and the freedom of the Christian Church to the blood shed by men who were true to God at all times.

The history of Daniel is repeated in every generation and in every sphere of human life. Business men dare to sacrifice policy for principle. Christian young people in high schools and colleges prefer to be laughed at than to deny the faith of their fathers. There are still a few politicians who refuse to "trim." There are still preachers and Bible teachers who dare to be mocked for Christ's sake.

Dare to be a Daniel,  
Dare to stand alone,  
Dare to have a purpose firm,  
Dare to make it known.

For, "thy God whom thou servest continually, He will deliver thee."

Tacoma, Washington.

## My Peace I Give

V. M. SIMONS

Mourn no longer for your losses—  
Loss may mean some better gain;  
Out of sorrow and of sadness  
Find the peace that follows pain.  
Rise above your dark forebodings,  
Take the promise God has given,  
Think no more of all your troubles,  
Think of home, and hope, and heaven.

Pride is at the bottom of all great mistakes.—*Ruskin*.

# The Receptive Beatitudes

PROFESSOR R. H. MILLER, D.D.

And seeing the multitudes, he went up into the mountain; and when he had sat down, his disciples came unto him; and he opened his mouth and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they that hunger and thirst after righteousness: for they shall be filled.—Matt. 5:1-6.

## Poor in Spirit

THE cultivation of excellence without pride is an all too rare accomplishment. One can so easily overlook the importance and the difficulty of possessing moral character above one's fellows and of being, at the same time, so utterly unaware of it as not to offend the sensibilities of others. In the society of Jesus' day the Jews without question stood higher morally than any other people. But their excellence was marred by pride. It was to this spirit, which Jesus had doubtlessly observed, that he addressed the first beatitude. "Not to you but to those whom you despise, the poor in spirit, belongs the kingdom of heaven."

He holds up the same virtue in his matchless story of the Pharisee and the publican.

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other.

The kingdom belonged to the publican, not to the Pharisee.

It is no worm-of-the-dust variety of lowliness which Jesus asks of us. "Ever be more and more lowly in spirit," said the rabbis, "for the expectancy of man is to be the food of worms." This is not the spirit of Christ. If one is tempted to despise himself let him reflect that he is made in the image of God, that he

represents God's highest handiwork. A due regard for his Maker will exclude this kind of humility.

Nor should one attempt to assume the air of lowliness with an eye upon reward. The virtue which is cultivated for reward, becomes at once less than Christian. It is essentially selfish.

The sense of spiritual poverty which Jesus commands is inspired neither by a morbid despair of one's self nor by a selfish anticipation of reward. It is inspired by a sense of the greatness of God and the value of his kingdom. Humility of this sort is consistent with a proper self-esteem. There is nothing morbid and stultifying in it. It is the primary condition for the realization of those high values before which a man feels his poverty of spirit.

## They that Mourn.

—This beatitude puts us to the test. How do you feel about your spiritual poverty? How does it affect you to see this contrast between the holiness and harmony which is possible for men and the wickedness and war which is on every hand? Does this vast fellowship of pain which involves all life on our earth cause you to mourn? The first beatitude alludes to the *recognition* of a fact: Does a man know that he is poor in spirit? The second inquires more deeply: Does this fact *touch the springs of action*? Is he *stirred* by it? Is it in him to do something about it?

There is danger that we take the word *mourn* too lightly. It points to more than tears. It signifies more than a stirring of the emotions. Blessed are they who, when they contemplate the world's woe, are so deeply moved that they set about to lighten it by taking it upon themselves.

Why should one take the suffering of another upon himself? It is love that does it. Love is always vicarious, shar-



ing the burdens of others. So those who love *will* mourn. And those who mourn, sharing the burdens of others, will arrive at enduring joy when they see the burdens made lighter by being shared.

There have been some very mistaken words spoken about this matter of mourning. "Become so interested in your work that you forget your mistakes." "The modern man has no time to think about his sins." Such rosy counsel comes from those who in their ease have forgotten the afflictions of others.

In direct contradiction to all this light talk are the experiences of some of our greatest and most useful men. Isaiah cried, "Woe is me! for I am undone; because I am a man of unclean lips." Peter said to Jesus, "Depart from me; for I am a sinful man, O Lord." Paul did not forget the errors of earlier years. The list could be extended. No, the dark realities of life do not disappear merely because we wish them to, and because we close our eyes upon them. Struggle and pain are involved in the process of their removal. It can be accomplished only by a major surgical operation which lays bare the innermost motives. Metal does not take the forms of usefulness and beauty until heat and pressure are put upon it. Neither do we. The author of Hebrews knew the deadly effects of sin and the difficulty of its removal. He says, "Apart from shedding of blood there is no remission."

When life is easy and pleasant we are inclined to lose touch with reality. False pleasures, false wealth, and false security abound. It is a hey-day for sham and pretense. But when judgment days come, as they do periodically, those who bear their own and others burdens have an immediate contact with good and evil. They discover for themselves the superior power of righteousness. The cruel weight of evil forces them into a more complete reliance upon spiritual resources.

The comfort of which Jesus speaks arises from the fact that they who

mourn discover that good is more than sufficient for the overthrow of evil. This truth has been spoken many times, but truth does not *live* for us until *we* have experienced within ourselves something of its original discovery. Those who suffer discover for themselves that good is more than victor over evil. They can speak the words of the Samaritans addressed to the woman of Sychar, "Now we believe, not because of thy speaking: for we have experienced it ourselves and we know."

### The Meek

The meek are those who are open to new truth. They have an eye for facts. For them, facts speak the last word. They know how to adapt themselves to new and changing conditions in order to work out the higher purpose. Like Paul, the meek man is all things to all men that by all means he may advance his cause. What is called the scientific temper has in it the essence of meekness: it is fearlessly ready to obey the truth.

No beatitude carries a promise which is apparently so incredible. The meek shall inherit the earth. Meekness is declared to be a world-conquering virtue, an empire builder. We thought the world was ruled by the strong. Jesus says not. It acknowledges the sway of the meek spirit.

The promise which Jesus makes here is thoroughly reasonable. It follows from a few quite familiar truths. We believe that the ultimate power in the world is spirit. Everywhere mind exercises dominion over matter. He who meekly lives in harmony with this spiritual reality unites his life with that which holds dominion in the earth. The meek inherit the earth because they have become one with that which rules it. It is as though one became the adopted son of a king. Because of his relation to the king he would inherit the kingdom. The meek identify themselves with the one conquering principle in the universe. They *shall*, therefore, inherit the earth.

Observe, Jesus does not speak of conquering or ruling but of inheriting the earth. If he should conquer it, he would be no longer meek. It is by the will of another that the meek come into possession of the earth. They possess it not by force but by merit. The fundamental laws of life are the basis of their claim. The empire established by force recruits its own opposition before which it finally falls. The dominion of the meek is not extended by force. It grows by the voluntary submission of men, and shall ultimately win the hearts of all. Their claim is written in the character of him of whom it is said:

The earth is Jehovah's, and the fulness thereof;

The world, and they that dwell therein.

Two men sought world dominion. They were Alexander and Socrates. The empire of the warrior soon fell. The dominion of the teacher has been an increasing dominion. Alexander was but an errand boy to spread the ideas of Socrates. The same is true of the Roman emperors and Paul. The structure the emperors built has crumbled. Paul's gospel increases with the years. The finest service of this empire was to be a vehicle of the message of him whom they despised and put to death. The meek do inherit the earth. It has been pointed out that the gentle animals are the most widely distributed over the earth, while those of a ferocious nature are restricted to diminishing areas. The war-like nations rise and fall, but peaceful China outlasts them all.

The man who needlessly antagonizes sets very narrow limits to his usefulness. It is the gentle spirit that wins the willing submission of men. The meek shall inherit the earth. It is the only type of ownership the world welcomes. It submits to other forms of ownership when it must, but throws them off as its resentment finds power to do so.

### Hungering and Thirsting after Righteousness

Our hungers determine what the world gives us. The powers of heaven

and earth await the beck of our hearts' desires. In the story of the prodigal son we see the father playing two different rôles. At one time he helps the son to get started on his journey to the far country. He divides unto him his living. He makes it possible for him to go. And then later he runs to meet him, falls on his neck, kissing him, and orders a feast of welcome to be prepared. What the father does, depends upon the desire of his son. For what does the son hunger and thirst?

The world gives us the things for which we have a dominant desire. "The man who insists on having his own way often ends up by having that and nothing else," says a farmer philosopher.

And he gave them their request,  
But sent leanness into their soul,

says the Psalmist of rebellious Israel.

Delight thyself also in Jehovah;  
And he will give thee the desires of thy heart.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

I recall when, as a child, I first read the story of King Midas and the golden touch. If only wishes could bring things to pass now, I thought. But they can, if the wish is a constant and dominant thing in life.

The faith that all hunger and thirst for righteousness will be satisfied is a simple corollary which follows from the goodness of God. Since God is our Father no yearning for goodness can be in vain. A natural order which anticipates our physical needs and provides for them so abundantly may be counted on to supply our more vital needs. "Blessed indeed are they that hunger and thirst after righteousness, for they *shall* be filled."

*North Manchester, Indiana*

Hard times may put us down, but not out, unless we fail in courage and in love, which is not the craving to possess, but the desire to give and to bless.—  
*Dr. Henry van Dyke.*



# Current Religious Thought

## The United States in Prophecy

### Isaiah's Vision of Our Country

CLERENCE TRUE WILSON, D.D., LL.D.

Isaiah 18:1-7

**W**HENEVER God has a place in His providence for a man or a nation we would expect Him to have a place in His prophecy. There is a short chapter in Isaiah which means nothing to any commentator, preacher or layman on earth unless he has discovered that the Prophet Isaiah was given a vision of America as existing and playing a conspicuous part in the providence of God among the nations of the earth.

When we remember the origin of our country, its religious settlement, its free religion and superior education, its providential guidance, its mission among the people of the earth to spread liberty among the nations, the freedom of an oppressed race, the attempted prohibition of the liquor traffic and the world-wide promotion of "peace on earth, and good will toward men," we need not be surprised that these things are all intimated by the Holy Spirit in clear prophecy concerning the nations of the world.

The text is in that part of Isaiah where the burden of the various nations is given or as the margin gives it: "The Oracle concerning Babylon which Isaiah the son of Amos did see," concerning Moab, concerning Damascus, concerning Egypt, concerning the wilderness of the sea, or those nations of northern Europe where they have to dike out the water in order to till the land, concerning the valley of vision which is Palestine, and concerning Tyre.

Right in the midst of these whose future is definitely prophesied, inclosed

in a circle of the then known nations, a country is described and prophesied that had no name. It is in keeping with each of this circle of nations in the other sections, but the nations are all named. Here is a section about a people not named. A blank space is left for the title where it says "The burden of Egypt," "the burden of Tyre," there is next a description of a land that had not yet been discovered and so had no name.

Would it be a surprise to you if the Book intended for all ages and all lands, as well adapted to the Twentieth Century as to the First, as vocal for the needs of America and China as it was for Rome and Jerusalem, should single out America in its prophetic books? I would be more surprised if in the preview of world prophets these seers did not see America than to make the emphatic discovery that our country was in Isaiah's vision. It is easier to account for their inclusion of the United States than for their not seeing us.

A word of caution here, this chapter is admittedly a most difficult passage for the interpreter; Bishop Louth, wrote voluminously on Isaiah, but coming to the eighteenth chapter he said:

This is one of the most obscure prophecies; the people to whom it is addressed, the person he sends, the ambassadors, the nations to whom they are all sent are extremely doubtful.

No commentator has ever to my knowledge definitely stated to whom this chapter refers. George Adam Smith in his two volume commentary on Isaiah passes it by with brief and inane words showing that he had no idea of its mean-

ing. He could not apply it to anything or anybody. Therefore, we would not be contradicting any accepted teaching should we find a meaning for it. No other land would be deprived of it should it be found to apply to the United States.

Then where a passage is translated without the translator knowing its meaning you may look for poor work in rendering the meaning of unknown words. So I suppose this is the most inaccurate, awkward and indefinite translation to be found in the Old Testament. The first word is wrong. The Hebrew word *hoi* with which the chapter opens is not an exclamation of woe, but a hailing for attention. *Ho*. It is the same word used in the same sense as in the fifty-fifth chapter of Isaiah: "Ho, everyone that thirsteth," and the whole tenor of the chapter shows that it should be translated in the same manner here. The nation described is not one that is "meted out and trodden down." Here the tense is wrong. It is better translated in the Revised Version; and in the Jewish translation, it is properly rendered, "That meteth out and treadeth down." It is not "scattered and peeled," but "spread out and polished" or "furnished. Its land the rivers have not "spoiled," but "divided or quartered."

Let us give attention to the specific points of description and see if Isaiah does not clearly designate America and the government of the United States.

### What is the Symbol of America?

"Ho to the land shadowed with wings," or literally "with out-stretched wings." What are we to understand by that expression? I have consulted many commentators; they follow one another in applying this prophecy to Egypt. They do so because it is the land that lies beyond the rivers of Ethiopia. To corroborate their view that the allusion is to Egypt, they cite as proof the fact that it is "a land shadowing<sup>ed</sup> with wings." This is how they interpret the wings: They say they are the two strips of land and mountain on either side of

the Nile, which practically form Egypt, representing wings. I can see no such likeness any more than I can see the man or woman in the moon.

Then it is claimed by one or two commentators that the expression may refer to the winged disc which was the symbol of authority in the land of Egypt. You can see it carved upon the monuments and temples at the present time, and there is no doubt that it symbolized authority in days gone by. Hence the Douay Version, that is the Catholic Bible, translates these wings as the winged disc, but Egypt is not such a land as is spoken of here.

Egypt is (comparatively speaking) an insignificant country through these ages. It does not send its ambassadors by the sea or over the great waters. Its list of ambassadors is very limited. It may be represented in the United States and in England and in some leading countries, but it certainly has no ambassadors all over the world, as one would be led to infer would be the case from the statement made here. The nation described must be a very important country to send ambassadors all over the world by the sea. Therefore, Egypt cannot fill the bill—too insignificant.

My dear friend, Dr. George D. Watson, of California, once wrote:

It is a singular fact that this term, "Ho to the land of out-stretched wings," expressing shelter for the oppressed cannot be applied to any other country on the face of the earth. Since the world began there has never been any country that from its beginning offered a welcome and hospitality to all other people for the purpose of giving them religious and civil liberty except America.

In the Prophet's vision he saw a nation arise in the west, a wonderful power having a mission of service, but it had no name so he had to describe it as the land of out-stretched wings, which is more correct than our authorized version. It was a Divine providence that the eagle was selected as the emblem of the United States as a nation, but there is a deep truth hidden under this symbol that America should be in the



providence of God, a land that should serve as a refuge for all the people of the earth. Its emblem is the eagle with its out-stretched wings like a mother bird gathering her brood under her wings. It was to have a government for the protection of all other people, a land of religious liberty and freedom of conscience, a land that would welcome to its shores the down-trodden and the suffering people scattered abroad upon the face of all the earth.

When the leading French statesman made his address of welcome to President Wilson in the city of Paris, he spoke of Mr. Wilson as being the representative of "that nation that stretched its wings abroad for the protection of Europe"; and Clemenceau unwittingly used the very words of Isaiah twenty-six hundred years before, probably knowing nothing of Isaiah's prophecy, but so accurate was the fulfillment of prophecy that in describing the conditions he had to use the very words of Isaiah's inspired prediction.

What is our national emblem? The eagle with outstretched wings is our emblem. Look at your quarters or half dollars or silver dollars and see its spread wings. Everywhere you go in the United States you will see this symbol. The Catholic version translates this as the winged disc. The Hebrew is clear as light, "the land of outstretched wings" or "shadowing with wings" as our Revised version puts it.

I asked a Bible student what he thought of this expression and he thought it might refer to airplanes. If it did, we could put up quite a claim that here the airplanes were through the genius of the Wright brothers first perfected and made useful. These two Americans brought them to their present state of practical utility.

The United States has the right to claim the practical discovery and invention of the airplane, but I don't see it in this prophecy. I believe that the text refers to the spread eagle, the symbol of Americanism. While other countries have had the eagle in their national em-

blem, no other country has the eagle with outstretched wings. Mexico has an eagle with closed wings; Germany has an eagle with closed wings and a double head; Austria has an eagle, but there again it has closed wings. The United States has an eagle with spread wings, and, therefore, it is actually a "land shadowing with wings."

It is interesting that England and the United States have selected the king of beasts and the king of birds for their emblems, neither of them overlooked in the Bible. In Ezekiel 38:13 you have an allusion, as many believe, to the British Empire:

Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou assembled thy company to take the prey? to carry away silver and gold, to take away cattle and goods, to take great spoil?

"Tarshish and the young lions thereof"—that means that Tarshish is the old lion, or England, and that the colonies of Great Britain are the young lions.

During the World War I saw in picture form in our magazine called *Life* this prophecy. There was a picture there of an old lion followed by a group of young cubs, ranging in size. The old lion was labelled "England," the first cub was "Canada," the next "New Zealand," etc., naming the various colonies of the British Empire; and just as the British Empire is symbolized by a lion, the king of beasts, so the United States is symbolized by an eagle, the king of birds. That symbol of the eagle with its wings spread indicates that the passage refers to the United States.

Two of the most interesting, historic and patriotic questions are: How we got our flag (every idea in it from the Bible) and how we got our seal. It was invented by Benjamin Franklin, John Adams and Thomas Jefferson, who formed the committee that selected from the Bible the picture of the Hebrews escaping from Egypt, the walled sea on either side with the children of Israel passing through safely, and Pharaoh's

posts entering in and being engulfed; and finally we got our national emblem, the eagle fluttering over its nest with spread wings, from this passage in Isaiah.

### Geographical Location

"Which is beyond the rivers of Ethiopia." "Beyond" in Hebrew means west." When we look at a map the top is north, the bottom south, the right is east and the left west. Not so with the Jews or other orientals. They faced the sunrise. They looked eastward. "Before" meant east, "behind" or "beyond" meant west; his right hand points south and his left to the north. Beyond the rivers of Ethiopia meant over his shoulders west.

Let Isaiah stand in Jerusalem, face the sunrise and describe the land beyond the rivers of Ethiopia or the land of Cush. Throw a line from Jerusalem beyond the rivers of Ethiopia and it will run over northern Africa due west and you will see no country till you strike America, the coasts of South Carolina and Georgia which are due west from Jerusalem.

This prophecy was not spoken of Egypt or of any part of Africa, but to a nation that was west of Africa, so it was not spoken of Asia or Europe. The words can apply to no other land on the earth but the United States of America.

### Ocean Liners

"That sendeth ambassadors by the sea in water drinking vessels upon the great waters." The word ambassadors means men who travel on business for the government—not those who travel for pleasure or business, but those sent by the government. All our ambassadors go by water to Europe, Asia, Africa, Australia, even to Mexico, Central America and South America. They all go by the sea.

Now comes one of the poorest pieces of translating: "Even in vessels of bulrushes" or cat-tails, or as the Revised Version has it, "papyrus." These are

poor guesses. The translators of the King James Version in 1611 came to a Hebrew compound word "Water drinking vessels." They had no idea what it meant, so they looked around for something that grew out of the water and guessed "bulrushes, cat-tails, flags, papyrus," but these are plants, not vessels.

Dr. Cummings, a competent Hebrew scholar, says, "a water drinking vessel is a steamboat." The Prophet could not say so. There was no such thing and no such word. But the word, "water drinking vessel upon the great waters" is a picture of the ocean liner on all the seven seas, pumping up water, distilling it, turning it into steam to propel its "water drinking vessel" with crew, passengers and cargo unto all lands. If they had put the word "steam boats" in, no human being would have known what they meant. There was no such word. Not knowing the meaning, how could you expect them to translate it? The best translation they could devise was "vessels of papyrus or bulrushes or cat-tails." These are not vessels, they are plants.

The fact of the case is that Isaiah was looking down the ages and seeing the time when America was exercising a controlling power throughout the world by sending all its ambassadors and its soldiers and its sailors by water-drinking vessels, ocean liners, a vessel that drinks up water and makes steam to propel it on all the waters of the world!

Here is a prophecy about America which had its striking fulfillment in 1917-18 when America sent over two and a half million people, even in water-drinking vessels upon the great waters, across the Atlantic on business for the government to defeat an ambitious tyrant, to protect other nations. It is true that all generations of people have traveled in ships and nations have sent their soldiers and sailors across the sea, but never since the world was made has any nation sent two million men on government business to fight for the lib-



erty and safety of others. This prophecy cannot be applied to any race or nation on earth except to the United States in her action in the late war against Germany for the welfare of the race.

### A Description of Our People

"To a nation tall and smooth," literally "tall and clean-shaven"; one version renders it "tall and peeled" as a great land befurbished like a sword ready for battle. The margin uses the word "peeled" instead of "clean-shaven." It is evident that the Prophet had a vision of the men tall like trees with the bark peeled off; but the best translation available is "tall and clean-shaven."

When Columbus came over here he found a people tall and smooth. The Indians were the tallest race on earth and all without beards. In the late war America raised and equipped an army of three million soldiers at home and abroad, and those soldiers averaged more feet and inches in height than any other similar army ever marshalled on earth. The American soldiers that were measured averaged five feet, eleven inches in height. This is the tallest army the world ever saw.

Then a striking fact is, that of these three millions not a man wore a beard. Although many wore a moustache, there was not a full beard in the list. (I didn't get in!) This item would not apply to any other army that ever marched. It does apply, however, to the native inhabitants of America as well as to our present people.

### Their History

"To a people terrible from their beginning onward." Did you ever hear of an infant getting up and thrashing its mother in the process of being born? Wouldn't you call that terrible from its beginning? That is what the United States did: whipped the mightiest nation of the known world in the process of being born.

This historic statement cannot apply to any other nation on the globe. Other

nations have gradually acquired great power and become terrible from many respects, no other nation was terrible from its beginning onward. Look at our past, we have never been conquered. Look forward as far as the prophet could see onward, we will never be conquered. Isaiah stands in vision and sees an unconquerable people. We have fought with England, Mexico, with each other, with Spain and with Germany, always the same results.

Here is an expression of prophecy which applies to no other nation. It is added by the prophet that this character of being terrible from its beginning is to continue down to the end of time. The Revised Version says "terrible from their beginning and onward," but the original signifies "onward to the end." Here we have an intimation that America will never be conquered from without down to the end of the ages. The only way we can be killed is by suicide. This may not prove the goodness of America; it is because of God's plan concerning the nation, and these marvelous words of prophecy we may bank on. The one who told Isaiah knows.

### The Metes and Bounds Act

"A nation that meteth out and treadeth down." The literal translation would be the land measured out under the treading—that is, a land measured out by lines under the feet. Here is another startling prophecy that nobody on earth could foresee except the infinite mind of God. About the time that Florida and Louisiana were taken into the Union, and Ohio taken in as a State, the government passed a law that all public lands should be surveyed by the north star, and a base line run east and west and all this land cut up into mile square sections. Our map is like a checker-board. These sections are sub-divided into quarter sections of half a mile square, which is the amount of land allotted to our soldiers and sailors for homesteads. No nation was ever so meted out in blocks before.

This is a significant thing. All the countries of the earth as in the division of the land under Joshua surveyed and marked their land by local boundaries. If you buy a lot or acre in England today, your description will begin with a rock or tree, or corner of a barn or fence and the portions of land will be defined by these local marks.

For the first time in the human race the American government found a new way of meting out land by a general survey by measurements according to angles with the north star. All the land in America from the western edge of Pennsylvania to the Pacific Ocean and from Canada to Mexico has been surveyed by lines of measurement staked off in sections and quarter sections. The state of Florida, which came into the Union about 1845, after the law of general surveys had been passed, is thus surveyed into sections.

There are millions of Americans who do not know this fact. They have no idea how the government surveys and divides all its land in sections with lines pointed due north and south, east and west, but somebody who knew about the very habits of our nation showed that to the Prophet Isaiah twenty-six hundred years ago.

How did we get this land? We measured it off in sections and trod down the Indians and took it. Isaiah saw a land "that meted out by line and treadeth down." The story of our treading down a race is a sordid one, but a true one. Isaiah is not moralizing, but is defining and describing. We are a people that meteth out by line and treadeth down.

### Quartered by Rivers

"Whose land the rivers quarter." The poorest translation of all is here. The old version says, "Whose land the rivers have spoiled." The margin says "despise." The Revised Version comes nearer, "Whose land the rivers divide." But the Hebrew word is the term used in the ritual of sacrifice where an animal is hung up and divided into four

quarters. The knife cuts right down from head to foot and then across dividing it into four parts. This word should be rendered literally, "quartered."

Is there any land on the earth in Europe, Asia, Africa or Australia that is quartered by rivers? There is not an ancient map or a modern one of the world that will show such lines except one. Here is a map of the United States. Up here the Mississippi River takes its rise near the Canadian border and cuts right down to the Gulf of Mexico, dividing our land into halves. Then over there on the coast is the Columbia River. Follow it upward to its junction with the Snake River, follow that upward into close proximity with the source of the Missouri which starts in Montana and meanders eastward into the Mississippi, dividing the West into halves.

Then begin with the Ohio and follow it eastward to Pittsburgh and its junction with the Monongahela that runs by McKeesport, then follow eastward the Younghiogheny where at Glenco, Pennsylvania, it becomes the Castleman, go on up stream till Wills Creek branches off and takes its source where the Potomac begins and runs to the Bay and the Atlantic, and you have the Eastern half of the nation divided in two. So the whole "land that is quartered by rivers."

You cannot find any other land on earth divided in this way, into four sections; North-east, North-west, South-east, South-west by rivers. Hence this prophetic word can be applied to no other country than the United States.

### Look Out for America!

Now comes a prophetic word more startling than any yet.

All ye inhabitants of the world and ye dwellers on the earth, when an ensign is lifted up on the mountains see ye, and when the trumpet is blown, hear ye.

Whenever this people displays its flag and sounds the bugle of war, take notice, world! A people that has never been overcome in any war and is so situated that the combined armies of the world



could not give their horses a drink out of our Missouri, Mississippi, or Ohio Rivers in a trial of a thousand years, is too big not to be seen by the Divine Seer, too important to be overlooked by Divine Providence, and too much an integral part of God's plan for the ages to be ignored in world councils. When they rise up, see ye, and when they blow the trumpet, hear ye.

This part of the prophecy had a striking fulfillment when our President began to deliver his war messages concerning the great peace question, naming the conditions that must obtain in forming the League of Nations, and in all the understandings and adjustments of governments and boundaries after the World War of 1918. Without discussing politics or personalities, the Prophet saw our armies throwing the deciding factor into the great war and the head of our nation to be the one man in the providence of God to dictate terms of agreement for the nations in a world-wide compact. Such a thing had never occurred before. Empires had risen and fallen, thousands of battles had been lost or won, human governments had passed through all sorts of experiences in war and peace, but in our day the world and its governments are in such a state that God has in a mysterious providence compelled the American nation, through its chosen rulers, to sit at the head of the table and to take the leadership in making the terms and the regulations for managing and adjusting the varied claims of the nations, settling their disputes and fixing their rights and privileges. Here is the evidence of an infinite mind and the proof of a spiritual vision that sees all nations heeding the voice of the United States. Who told Isaiah this?

There is yet much light to break out of God's Holy Book. We have only touched the fringes of its meaning and significance. Isaiah saw America lift up its ensign on the mountain and blow the trumpet—a declaration of war. When such things take place in this land of

outstretched wings then all the inhabitants of the world, all dwellers in the earth, are commanded to see and hear—to give heed to what the nation says and does. The fulfillment of this scripture through what has transpired in our recent wars with Spain, and later with Germany, is so perfect a fulfillment of prophecy that it is impossible to misconstrue it or to apply it to any other people. These words have quietly reposed in an unnoticed chapter of God's inimitable Book for twenty-six long centuries, and not until our day were they brought out of their quiet resting place and accepted as a literal stupendous fact before the eyes of the whole world.

### The Home of Reforms

In the center of this message there are three verses that predict the future moral growth of America, and state how. The words are highly figurative,—so Oriental that it is difficult for an Occidental to get their meaning; "For thus hath Jehovah said unto me, I will be still and will behold in my dwelling place; like clear heat in sunshine, like a cloud of dew in the heat of harvest; for before the harvest, when the blossom is over and the flower becometh a ripening grape, he will cut off the sprigs with pruning-hooks and the spreading branches will he take away and cut down."

I gather the meaning to be that sunshine and shower, clouds of dew and heats of harvest, shall be favorable to a most luxurious growth but that sprigs and branches of ill omen will spring up with the luxurious prosperity that comes to the country, and that the nation shall be known as a nation of reforms because these evil branches must be cut down—"he will cut off the sprigs with pruning-hooks and the spreading branches will he take away and cut down."

America has been the greatest theatre for the acts of reformers in the history of the world. The walls of Japan, the hermit nation, were breeched by American ingenuity; the pirates of the Barbary States were suppressed by

our prowess at sea; the African slave trade, the blackest infamy that ever cursed the world, was suppressed on the high seas; dueling, murder with consent, was stopped; the lottery systems were outlawed; American slavery that debauched both races was hurled into oblivion; the opium traffic was outlawed; the narcotic drug poison is being perreted out; and the greatest moral experiment of the Christian ages, the prohibition of the liquor traffic was tried out in a period of religious decadence and moral slump and financial depression such as was never seen before. If we had succeeded in that reform, it would have swept around the world, and Abraham Lincoln's prayer would have been answered—a whole world without a slave or a drunkard in it. But we turned yellow, lost our opportunity for moral world leadership and are doomed to try again under the great handicap of having made a failure. But the drys will stage a come-back. It is written in the Book that our national characteristics shall be co-operation with God as He "cuts off the sprigs with pruning-hooks and the spreading branches will he take away and cut down."

### National Benevolence Predicted

In that time shall a present be brought unto Jehovah of hosts from a people tall and clean-shaven, from a people terrible from their beginning and onward, a nation that meteth out by line and treadeth down, whose land the rivers have quartered, to the place of the name of the Jehovah of hosts, the Mount Zion.

If you were asked to give the best known symbol of the United States, you could not do better than quote the opening words of our text, "Ho, to the land of outstretched wings—like of an eagle fluttering over her nest." And if you were asked to name the chief characteristic of America you could not do better than quote the last verse: "At that time shall a present be brought from a people," whose description is identified with the United States.

The word present or gift is in the original a generic term and includes all

sorts and sizes of gifts and presents. When Ireland was starving, we sent our ship-loads of corn and wheat. When Japan was shaken by earthquake, all hearts were stirred, but America sent more food and clothing and medicine and money than all the rest of the world put together. This was true when South America was troubled, when San Francisco trembled, when Belgium starved and Europe grew hungry. Look at the facts. Since the great world war began, this American nation has sent to many nations gifts and presents of every thing that one can mention. We have sent wheat, corn, meats, all kinds of foodstuffs, ammunition, medicine, first-aid equipment, railroad material, timber, nurses, surgeons, soldiers, ministers, artists, laborers, and cash money not only by millions but by hundreds of millions to help the needy nations of Europe and of Western Asia. Such a scene was never witnessed before in the history of the human race. All the gifts of all other nations seem but a drop in the bucket compared to the gifts that were sent from America to European nations. The Prophet sees "in that time," the time of United States history,

Shall the present be brought to the Jehovah of hosts from this people?

The sending of relief in food stuffs, medicine, munitions of war, and all kinds of benevolences and donations have been of a magnitude that startles the wildest imagination and surpasses anything that could have been dreamed of a few years ago.

On top of all these multitude of gifts, when the American President cabled from France that the American nation should supply a hundred million dollars to take care of the poor and distressed among the nations, it was readily accorded by our government in a unanimous vote. There is no parallel to this in the history of the world. The Almighty God saw this, showed it to His Prophet, who put it down in the ever-growing Book. We stand amazed when we read these words with so exact and



literal a fulfillment that he "who runs may read."

### The Jews Will be Restored

"To the place of the name of Jehovah of hosts, the mount Zion." We recognize that the Bible is a Jewish book and that since the time of Abraham no nation is a subject of prophecy unless its national life is definitely connected with that of Israel. Hence some have boldly asserted that the United States is definitely excluded from prophecy, but there are facts which are a sufficient answer to this.

First, of the 16,000,000 Jews in the world there are now about 12,000,000 in the United States. 6,000,000 are in greater New York, while Germany has only 600,000. The Jewish center is here.

Second, the Declaration of Independence by the United States was the first real foundation for Independence the Jews had in their present renaissance.

Third, four hundred and thirty years ago Spain added to her other cruelties the monstrous crime of expelling the Jews from her land.

Ever since, disaster and ruin have dogged her steps. It was America that was used in the hands of God to complete her chastisement and this is exactly in accord with the promise of Abraham, Genesis 12:3:

I will bless them that bless thee, and curse them that curse thee.

This was repeated to Isaac and then to Jacob and to the children of Israel.

Woe to all the anti-semitic nations. The King has said: "Inasmuch as ye did it unto these my brethren ye did it unto me." Look at Russia and then at Spain and see the curse of God on the nations that curse His people. But if the curse is so literally fulfilled so shall the blessing be. This whole prophecy is concluded as we might expect it would be with a reference to the Jews.

The last line of the prophecy is that this American nation is to help the Jews back to their home in Palestine; it speaks of sending things as presents to

the place of the name of the Lord of Hosts, the Mount Zion. Zion always refers to Israel as the Jew. The Jew is God's key to human history, for Moses tells us in Deuteronomy 32:8, that God deals with all the nations as they are related to the Children of Israel.

Palestine has been rescued from the hand of the unspeakable monster, the Turk, and will evidently soon become the homeland of the Jewish government; and according to God's Word America will have a hand either in the formation or in the preservation of this Jewish State. The United States may be especially called and used to restore the Jews to Palestine, furnishing the quota of the ships of Tarshish, which shall be the first to bring them to the city of the Lord, Isaiah 60:9-14.

There is a special mission in God's providence for the American nation to perform toward His scattered people. These things could not possibly be accidental. There is an infinite providence in relation to America so remarkable that it ought to awaken the minds of the American people to the special dealings of God and lead us as a people to recognize and worship and trust that infinite Ruler of all worlds. Because He whose eyes cover all the earth and take notice of each one of us, and has a plan and a purpose for our lives and a mission for our nation, has sent us word by His Prophet Elihu.

When he giveth quietness,

Who then shall condemn?

When he hideth his face

Who then shall behold him?

Alike whether it be done to a nation,

Or unto one man only,

That the godless man reign not,

And that there be none to ensnare the people.—Job 34:29-30.

*Washington.*

Whether we stumble or whether we fall, we must only think of rising again and going on in our course. God never makes us feel our weakness, but that we may be led to seek strength from Him.—*Fenelon.*

# Aramaic or Greek?

PROFESSOR HERBERT W. MAGOUN, PH.D.

[T] is astonishing to what an extent a blunder tends to perpetuate itself.

According to the old proverb, a lie will go around the earth while truth is putting on its boots. It does seem to be true sometimes; for a false statement will be accepted as true, and then some one has great difficulty in even getting a hearing when he seeks to tell the truth about the matter.

A few years ago in these pages I gave the results of an investigation concerning an important Hebrew word. I took them to a Hebrew friend who was almost able to converse in Hebrew at the age of fourteen—he could recite two-thirds of the Old Testament in Hebrew as fast as he could talk—and asked him what his opinion was. He replied: "I am amazed that you, a Gentile, could sense the meaning of that word so accurately."

One of my readers was evidently displeased with my conclusions and wrote to a Jew concerning them. He referred him to another Jew who gave the meaning of the word in modern Yiddish, a genderless German dialect, admitting that rabbis a few centuries back agreed with me. As any meaning of an adopted word in any language may be very different from its meaning in the original tongue, the incident illustrates graphically the way in which men will accept things without question, provided they happen to coincide with their own wishes or ideas.

The trouble with my own conclusion was simple enough. It made Genesis agree with geology by teaching that creation occupied long eras rather than six solar days of twenty-four hours each. How in the world any one can get six such days when the sun was not created until the fourth day, no one has yet appeared able to explain. It passes my own comprehension; but explain it the advocates must, if their contention that

they believe the Bible implicitly is to stand. They cannot have the sun to make three such days, if there was no sun to do it, and assuming that the days were made without any sun is mere quibbling. The word may and often does mean day as opposed to night.

When my studies were begun, I believed that the word did, or could, mean twenty-four hours. When I discovered that it did not and could not mean that in ancient Hebrew and that it was the only word in that language which could mean an era or age, my astonishment was great, perhaps as great as that of my dissenting reader. Intellectual honesty compelled me to accept the result, and I did so without further ado. Prejudice has no place in a scholar's researches.

It has been customary to believe that Matthew wrote his gospel in Hebrew; but Aramaic must be meant, since no one in his day spoke Hebrew. It was a dead language in a sense, although it was used in Jerusalem in much the same way that Latin is used in a Catholic church. When a passage in Hebrew was employed in the worship, however, it was usually translated into Aramaic, and in time the Targums resulted. They never covered, apparently, the entire Old Testament, but they were sufficiently complete for all ordinary purposes.

It is assumed that Matthew combined certain "oracular sayings" of Jesus with statements found in Mark and thus obtained his gospel. But why was such a proceeding necessary, when Mark got his material at second hand from Peter and Matthew was with Jesus almost from the beginning of his ministry? Matthew had been a publican, must therefore have been an educated man, must have been quite familiar with the Greek tongue, by means of which Rome administered her dominions, and must



have used Greek constantly in the mixed population of Galilee, where Jews seem to have been in the minority.

When Cruse translated the *Ecclesiastical History* of Eusebius, he rendered section 24 of Book III in this way:

Matthew also having first proclaimed the Gospel in Hebrew, when on the point of going also to other nations, committed it to writing in his native tongue, and thus supplied the want of his presence to them by his writings.

The statement that Matthew proclaimed the gospel in Hebrew is a blunder on its face; for no one apart from the doctors of the law could have understood that tongue, and he preached in Galilee in all probability. He would never have been free to preach in Judea in a public way. As soon as the original Greek text is examined, the blunder becomes unmistakable; for the Greek has "to Hebrews," not "in Hebrew." No question whatever can be raised as to the meaning of the Greek word. It means "to Hebrews."

In section 39, the same author, quoting Papias, refers to Aramaic as a Hebrew dialect, saying that Matthew wrote out certain oracular statements in a Hebrew dialect and that each interpreted them as he was able. That does not imply that this dialect was "his native tongue." In fact, all the known conditions point to the conclusion that his native tongue was the common language of Galilee and that the language ordinarily spoken there was Greek. The population, if nothing else, made that necessary.

That his preaching was done in Greek is made probable by the opposition of those in authority. If he had used Aramaic, there would have been trouble. In our own day missionaries to the Jews have been in the habit of preaching in German. As Yiddish is a German dialect, it is possible for Jews to understand German by paying strict attention.

In the words of a man who had had experience in the matter, the missionary can say things in German that would

start a riot if said in Yiddish. Similarly, Matthew could say things in Greek that would start a riot if said in Aramaic. His native sense would settle the language to be used.

The diction would be unlike the common business language, and it would be necessary to listen with care in order to understand clearly what was meant by the speaker. Aramaic theological terms would be more or less familiar because of the Targums; but corresponding Greek terms would not be, and that would necessitate close attention to what was said. The exigencies of the situation, therefore, as well as the probabilities, point to Greek as the language used.

The Greek terms would not be unknown; for they would be encountered when use was made of the Septuagint, and Christ habitually, to all appearance, quoted from that version under ordinary circumstances. Where He did not do so, it is likely that He quoted from the Targums in Aramaic, and that probability may explain all Greek quotations which do not agree with the Septuagint. They may be translations of Aramaic translations of the original Hebrew. As such they would be likely to show some Aramaic characteristics, and those characteristics might later lead to interesting results.

A literal translation of the passage mentioned above will read like this: "For Matthew, having previously preached to Hebrews, when he was about to go also to others, having committed to writing in the tongue of his native land the gospel according to himself . . . satisfied . . . them." This rendering narrows the question down to the problem of what the tongue of his native land really was. His native land was undoubtedly Galilee. It had a mixed population with Jews in the minority according to the generally accepted view. The business tongue of all Roman territories was Greek. Peter and the other apostles plainly spoke it; for, otherwise, there is no explanation of some prominent events in the history. The

natural inference, therefore, is that Greek was the language referred to by Eusebius.

Elsewhere in the same history (v. 8), we find this statement: "Matthew, then, among the Hebrews, in their own peculiar dialect produced a writing also of (the) gospel." Here, again, a literal translation is given, and the Greek order followed as far as possible. The exact meaning is the important thing rather than a smooth translation.

WHAT, now, were those "oracular sayings" (*ta logia*) referred to by Papias? It is not possible by any stretch of the imagination to make the term fit any gospel, and it certainly does not fit Matthew's. His gospel was an Evangelism (*euangelion*), not a set of "oracular sayings." However, it is not only possible but probable that Jesus occasionally said something in Aramaic which no one was able to explain exactly, and Matthew would be likely to make a note of any such items for future study. He apparently did so. Some such thing must have occasioned the remark by Papias, and the foundation for the notion that Matthew wrote first in either Hebrew or Aramaic is therefore of the most flimsy sort, even if the Hebrew supposition is excluded as impossible.

The words "Hebrew dialect" must mean Aramaic, since there is nothing else that they can mean. Why, then, did Eusebius say "in the tongue of his native land" instead of saying in a Hebrew dialect? And why, in that other passage (v. 8), do we find "in their own peculiar dialect" instead of in a Hebrew dialect? When any man speaks or writes of a dialect, he usually refers to some variation of his own tongue or of the one he is using at the time. The only natural conclusion, since the writing was done in Greek, is that both expressions had reference to the peculiar Greek idiom used in Galilee.

It is a familiar fact that the Greek of the gospels is by no means Classical.

It is, in reality, decidedly plebeian, and that fact may explain the readiness with which some bits of American slang can be used to translate almost exactly the original Greek phraseology. "Give away" is an illustration. It is used in the sense of betray. The preposition in the Greek (*para*) means "beside" rather than "away"; but the parallelism is still sufficiently close to suffice, and slang is sometimes highly effective in conveying the basic meaning.

If the dialect referred to as peculiar had not been Greek, the word *dialektos* would not have been used. It would have been a peculiar language or tongue (*glossa*). Such words were used with a remarkable nicety in Greek discourse, and the discrimination would have been made. Palestinian Greek was a "peculiar dialect" to any one who understood Greek of the Classical sort, and the description fits the situation exactly.

Wherever *dialektos* can be rendered as "speech" or "language," it really means "way of talking," not a different form of speech altogether. It often means conversation, discourse, debate, and sometimes enunciation or even style. Dialect in the modern sense is its content in such passages as those under discussion, and to make it mean anything else is to overtranslate the word.

The fact that it was a "peculiar dialect" will explain the course pursued by Josephus, who took great pains to perfect himself in Greek before writing his monumental works. Why, then, did he use Greek? Because it was the one practically universal language used by the literati of the Roman Empire. Educated people everywhere could read it, and he wrote for such beyond question.

But there is still another reason why Matthew should do his preaching in Greek; for Jesus had put new meanings into Greek theological terms, and they would not be easy to represent in Aramaic with its set nomenclature. Greek offered no resistance to new conceptions; but Aramaic could hardly fail to do so, since the Jew is naturally con-



servative to a high degree, especially in matters connected with his religion.

SOME scholars seem obsessed with the idea that everything in Palestine had to be done in Aramaic. Evidence and innate probability appear to make no difference. For some reason they have become enamored of Aramaic, and would have us believe that things plainly Greek are but translations of Aramaic originals. They fail to remember one fact, to which Jesus Himself called attention. No one in His day put new wine into old bottles. Disaster followed any such attempt. Figuratively speaking, His gospel was new wine, and beyond a peradventure Aramaic was an old bottle.

With all the new ideas that were to be incorporated in the gospel, it was simply imperative that a new medium should be used. That new medium was at hand in the Greek forced upon the people by Alexander. It was adaptable and amazingly accurate as a medium, and it offered an opportunity for discriminations not possible in Aramaic. Such discriminations appear in the charge to Peter in the last chapter of John, when Jesus asked if Peter loved Him, as well as in His remark, "thou art Peter, and upon this rock I will build my church." It was not Peter but the doctrine that He was the Son of God which was to be the foundation of His Church in this world.

When all the facts are considered, it must become apparent that Aramaic did not fit the situation while Greek did. If Jesus had attempted to promote His gospel in Aramaic, it would have proved a fatal handicap in many instances. On the other hand, Greek did not and could not act as a handicap in any situation. It was the ideal medium for the new conceptions and doctrines. That it was made use of is therefore plain. It had to be, if needless obstacles were not to obstruct the path of our Lord's progress.

Confirmation can be found all along the way in the gospel story. What was

the linguistic medium used by the wise men from the east? Could it have been anything but Greek? And how about the centurion, evidently a Roman? Did he know Aramaic? Did Jesus use Aramaic when in "the parts of Tyre and Sidon"? or to the Syrophoenician woman? or in his path through Decapolis, the very name of which is Greek, meaning "Tent-cities"? or to the Greeks who asked to see Him? Was the trial before Pilate conducted in Aramaic? Was not Greek the medium of necessity, Pilate being a Roman of equestrian rank?

Aramaic is ruled out completely on the day of Pentecost, and the natural interpretation of the Greek is that each man heard a disciple talk in his own type of Greek, his dialect. Peter must have used Greek in his visit to Cornelius, a centurion of the Italian band. Paul must have used it on his missionary journeys, certainly at Athens. He wrote his epistles in it. He astonished the chief captain (Acts 21:37) by addressing him in Greek, and when he used "the Hebrew language" (Aramaic) to address the people, the fact was noted in Acts.

If Matthew preached for fifteen years, apparently without molestation, the common-sense view of the matter must lead to the conclusion that he preached in Greek. It was the line of least resistance, his business experience made it a familiar tongue, it was the best possible medium for the new ideas brought into the world by Jesus, and it was not likely to arouse active opposition.

In preaching to Hebrews, as he must have done and the testimony says he did, the use of Greek would be imperative if he was to break away from old ideas as they appeared embodied in the Targums, or versions in Aramaic, and the same thing is true of any writing he may have produced for his Hebrew brethren. An Aramaic gospel could not fail to give offense to any conservative Jew; but one written in Greek would be disarming in a way, since it would not call to mind Old Testament doctrines and ways of thinking.

That Matthew wrote for Jews primarily is clear from the very form of his Gospel. It contains constant references to the fulfilment of prophecy. Put in that way, suggestions that would call up the Targums would not arouse opposition as much as they would curiosity, and curiosity would play into Matthew's hands. It would make his readers think and wonder rather than oppose and fight. As human nature is much the same everywhere, it must be clear that Matthew had to write in Greek if he was to accomplish the thing he set out to do.

The very fact that he wrote down the cryptic sayings of Jesus is significant. He made notes of nothing else, not even of the Sermon on the Mount, to all appearance, and that sermon he remembered in detail as no one else did. It had to be preached in Greek; for it would never have been received as it was if it had been spoken in Aramaic. In Greek he remembered it, and in Greek he reported what he remembered. It was subversive of Jewish ideas and Aramaic conceptions, and that fact must be remembered in this connection. The new wine simply required a new bottle or be spilled as the old bottle burst.

The notion that Matthew wrote first in Aramaic runs counter to the things he had to face in writing at all, and he never would have been guilty of such an egregious mistake as to ignore the natural reactions of human nature in such a people as the Jews of his day. He would meet them and disarm them if possible, and writing in Greek would be the most effective way of doing both.

The Aramaic idea is therefore a subjective one and one not in line with practical things. Learning sometimes hampers common sense, and it seems to have done so here. Modern erudition is often at fault, sometimes grievously so, as I have reason to know from my Classical studies. Everything taught to date by accepted authorities concerning Classical prosody and Greek musical theory is worthless; for I have not only read

and studied but have collated everything of importance in both fields. I know what the ancient authorities have to say, and it does not agree with anything I have found in print, elsewhere. Hasty or superficial work, dominated by modern ideas, has led to the mischief. In one instance, I found the obvious entirely wrong and the "impossible" right.

Unfortunately, the critics have not stopped with Matthew. They now advocate—some of them—the idea that the gospels were originally written in Aramaic. Was Luke, a Gentile, likely to forsake his familiar Greek for an Aramaic of which he knew little or nothing? How could he know it? And what motive did he have to try to learn it?

He avowedly wrote for the benefit of his friend Theophilus, whose very name is Greek, and he must therefore have written in Greek. That much is clear on the very face of things, and Luke must be ruled out without hesitation. Matthew has already been dealt with, and that leaves the other two to be considered. How much chance is there, on the basis of the facts, for either of them to have made use of a language that was by nature and heredity so utterly unsuited for the purpose?

**M**ARK was not an apostle: he was a member of a younger generation, possibly the young man who fled naked (14:52). According to Eusebius (E. H. III. 39), Papias testified that Mark wrote his gospel to put on record the discourses of Peter, and that he resolved to omit nothing and change nothing. He further states that Mark was an interpreter for Peter. Confirmation of this account is found in the writings of Clement of Alexandria, Tertullian, Origen, Jerome, and Eusebius himself apart from his quotation from Papias.

As a Galilean fisherman Peter would be more familiar with the business tongue than with the sacred one, and like any other bilingual person with a limited vocabulary he would be likely to mix the two languages in his discourses. If his audience did not happen to know



the Aramaic terms, some one would need to explain them, and that was probably Mark's office. That the main discourse was in Greek is clear from the fact that Aramaic terms are translated into Greek in the gospel itself, thus, apparently, perpetuating the part taken by Mark in the ministry of Peter. That Peter did his preaching in Greek is practically certain, and Mark recorded his speeches as he remembered them.

As John had probably lived at Ephesus for many years when he wrote his gospel, his Aramaic vocabulary must have suffered for want of use, and his Greek one must have been augmented. The fact that the Greek of the Apocalypse is inferior to that of the gospel has been used as an argument for a later date for the gospel than for Revelation. It is fallacious. Years of contact with poor Greek combined with advancing age will abundantly cover the deterioration. In my proofreading, it has often appeared that men grow careless after seventy and make mistakes in grammar that they did not make in earlier life. Exceptions there are, but they merely prove the rule.

John, therefore, would naturally write in Greek, his disciples would want a Greek gospel, and tradition is probably right in affirming that he wrote to meet that want. He did not write to supplant the other gospels but to supplement them by giving an account of things omitted in them, especially of discourses and events in Judea. Its avowed purpose was to show that Jesus was the Son of God. The other gospels were accounts of the life and sayings of Jesus written from the standpoint of men who had been with Him and witnessed the things related.

John had a deeper purpose. He understood with greater clearness what was involved in that life, what it stood for, and what it meant to the world at large. He wished to help the world to understand as he did.

WHAT, then, is to be thought of the notion that the gospels were origi-

nally written in Aramaic and then translated? Simply this. It is a pure speculation, even if it is characterized by unusual ingenuity. Certain things must be remembered. The religious conservatism of the Jews, the sacredness of their Law, their natural hostility to Gentile participation in their religious rites, and the impression that they were favored of God as no other people ever were or could be, are factors in the problem that cannot be overlooked.

It would have been simply impossible to graft the new Christian ideas, including the extension of salvation to the Gentiles, on the old Aramaic stock. The business Greek was not sacred. It was pliable. It could be manipulated in any way that was necessary to clothe the new conceptions. And it was in universal use in the Roman Empire. In short, it was a tool expressly fitted for the purpose of giving the gospel to the world. To suppose that Christ would not make use of it or that His disciples would not employ it as the medium in which to tell the world of His life and resurrection, is to run counter to the demands of common sense, however learned it may seem.

Even the use of the Septuagint in quotations from the Scriptures has a certain significance. If Jesus had used the original Hebrew or even the Targum version in the Sermon on the Mount, He would have aroused intense and instant opposition. A Greek paraphrase would have no such effect. Those of old have said so and so; but I say thus and so. They would listen to that and not get excited. Grafting new ideas onto the Greek stock would therefore be easy, and extremely effective, because it would not arouse opposition in the common people, who heard Him gladly.

But, you object, are there no Aramaic idioms in the gospels? There are, and there ought to be. When you read in an English article, "It goes without saying," do you imagine that you have a translation from the German? Or if you find "It was a most formal occa-

on," do you suppose that the English represents a Greek original? The first idiom is German, and the second is Greek; but the use of either means nothing whatever as to the original language in which the article was written. It merely shows that the writer was familiar for some reason with the idiom used and employed it without thinking, in consequence.

That sort of thing is of necessity common in a bilingual region. Consider the German forms used in the English of certain parts of Pennsylvania. Then think of the Egyptian words and Egyptian word order found in the Pentateuch. Do you imagine that Moses wrote out the Pentateuch in Egyptian first and then had it translated into Hebrew? Such a supposition would have quite as much reason back of it as the notion that the gospels were written first in Aramaic.

Modern Jews are not very different from their ancestors, and they mix idioms and borrow words freely. A friend of mine when he was an immigrant with no knowledge of English was puzzled to hear his Jewish friends or relatives say, "Er hat gejumped" (geyumpt). They had merely adopted the English word jump and given it a German form to fit Yiddish. Forgetting such things or not being aware of them, some scholars have postulated an original Aramaic version of the gospels which was later put into Greek. That never could have happened, although the exact opposite might have if Jewish converts wanted such a version.

They were not likely to, because Greek was the common language of the dispersed Jews very much as Yiddish is the language of most of the Jews of Europe. Their knowledge of Aramaic must have been slight indeed, possibly no more than that of most Catholics concerning Latin. They hear it weekly and become familiar with some expressions; but the matter goes no further, and the meaning of only a few of the words acquired is clear to those who know them.

Furthermore, the evidence offered for such documents is purely subjective. No such versions as original gospels in Aramaic are in existence, and it does not appear from the documents now available that any such versions ever did exist. They seem to be figments of the imagination and nothing more, in spite of the immense erudition expended (wasted?) upon them. No objective proof whatever has been found, and the chances are that none ever will be found. If they ever existed, what became of them? and why has no record of them been preserved in any ancient document? The utter lack must be explained thoroughly before any credence can be given to the general hypothesis.

As to Moses, it is doubtless true that his Egyptian education affected his mental processes. It would be unusual if such was not the case. Words as well as idioms would be influenced more or less, and it is not strange that M. Doumergue in his book on Moses and Genesis, written in French, states (p. 100), on the authority of no less an Egyptologist than M. Ed. Naville, that ancient Egyptians did not have an abstract idea of a period but regarded it as something between a beginning and an ending. The simplest one was a day, the period from sunrise to sunset. The time included between a man's birth and his death was another, and it also was called a day. He ends by saying that it was in this Egyptian sense that Moses used the Hebrew word for day, thus confirming my own conclusions about that disputed word. It meant an indefinite period of time. For that reason the same two Hebrew words that are rendered "the first day" in Genesis 1:5 appear in Zechariah 14:7 as "one day." It reads: "And there shall be one day which shall be known as the Lord's. Not day, and not night," etc.

Two senses are here given the Hebrew word, and this translation is the new Jewish one. The first "day" must mean a time of indefinite length, neither day nor night.



Again, men do not do things without a motive, and they never do such a thing as the reproduction of the Septuagint in many copies and the production of other Greek versions without a compelling motive. What was it? Could it have been anything but the needs of the Jews of the dispersion? Why were the Targums ignored in this connection? They do not seem to have been even thought of.

Begun soon after the return from the captivity, they would have had nearly two centuries, probably, in which to develop before the Septuagint was undertaken at the command of Ptolemy Philadelphus. Josephus (*Antiq.* XII. ii) says that the matter was suggested to him by his librarian, Demetrius Phalerius, so that the library might possess as complete a collection of books as possible. He then states that scholars from Palestine were secured and that the laws were translated in seventy-two days. The Pentateuch must be referred to by "laws".

Observe that Jews from Palestine do the work and use Greek as the medium. The utmost care was to be taken of the books thus obtained, and that would exclude their use for ordinary purposes. What happened? Copies were made, a lot of them. Why? Because the Jews of the dispersion wanted the Jewish Scriptures in Greek for their own use. Not only that, but other versions in Greek were undertaken by scholars not of the seventy, unless they were dissatisfied members.

Why was no use made of the Targums for the benefit of these foreign Jews? If they had been the sort of thing needed, it would have been a comparatively easy matter to fill out any omissions and produce a written document in Aramaic for Jews in other lands. Evidently the demand was lacking, while the demand for a Greek version was strong enough to lead to more than one translation.

The idea that God overruled the wrath of Alexander in compelling the eastern world to learn Greek is therefore no idle

notion. It enabled the Roman Empire in after years to have the gospel in such shape that its contents could become known anywhere and everywhere when the need arose, as it certainly did arise in Paul's day. A version in Aramaic would have been of no use. It would have been wasted effort, and God never has encouraged wasted effort.

Coming back to Jerusalem for the stated feasts, the foreign Jews would now and then come in contact with Aramaic: but they would not retain it as a medium for ordinary use. Their Greek was altogether too convenient for that, and the Jews of Palestine plainly spoke it; for, otherwise, how did Ptolemy happen to send to Palestine for his translators? He sent to the high priest and got what he wanted, accompanying his request with suitable presents.

But, while all these Jews spoke Greek, they did not all speak it alike. In each country peculiarities of pronunciation were bound to arise as well as occasional changes of idiom. The situation resembled that in the English speaking world today, and that may explain why the word *dialektos* is used in the account of the day of Pentecost. Each one heard an apostle speaking in his own dialect. That is what the Greek says.

It indicates that each apostle employed the dialect of the group which he was addressing. It was no mean accomplishment, as any one must know who tries to master the English spoken by a Briton, a Scot, an Irishman, and a Canadian. His own varies in different parts of the United States, and it would be no easy task to master even those variations. All of them can be understood.

THE evidence for Greek is overwhelming, when once the entire situation is in hand, and the Aramaic theory grows less and less convincing. It is undoubtedly plausible, but so are many fallacies. Indeed, a fallacy has more chance of acceptance in this world, to all appearances, than the truth itself. Accepted fallacies can be found almost

anywhere, if my own experience in the last forty years is any criterion. It has been a series of amazing discoveries. Professor Gildersleeve was the cause. He taught us this: "Pin your faith to nobody, least of all to yourself, verify everything."

Obedience to that injunction has made my discoveries possible; but it has destroyed my faith in modern authorities completely and made me cautious of the matter of accepting anything taught by them. I have found too many incorrect conclusions and too many downright blunders in my fields of investigation.

Observe that the argument for Aramaic originals involves blunders on the part of translators: namely, the supposition that they mistook one Aramaic word for another and so missed the true meaning of the passage. But if that is true, what assurance have we that they did not blunder elsewhere and give us an untrue account in other respects? Can a revelation be postulated for such documents?

Our English versions have infelicities in various places: but they do not alter the basic meaning with a very few exceptions. "Kill" used instead of "murder" is inaccurate. So is "wall" in place of "protection," or "source of protection"; but such variations are of minor importance. The use of "life" where "way of living," "manner of life," is meant does alter the meaning somewhat, but not to the extent involved in the theory under discussion.

The worst real blunder that I have encountered is in Luke 3:23, where the actual meaning is, "being, as the custom was, a Son of Joseph." There is no "the" in the Greek, and Luke merely refers to the Jewish custom or law which required children to be enrolled according to their descent. Jesus had to have a legal father or become an outcast, and that father had to give Him his name. He was accordingly a Bar-Joseph, just as Peter was a Bar-Jonah. The custom began in the days of the patriarchs, but it

has not been understood. Joshua's name was Joshua Ben-Nun, and Caleb's was Caleb Ben-Jephunneh. Zerubbabel's was Zerubbabel Ben-Shealtiel, but he was the son of a young brother, Pedaiah (I Chron.3:19).

One of the outstanding items in the theory is the supposition that the translators mistook the word for "rope" as the word for "camel." It has a modern flavor, and the true explanation appears to be this. City gates were closed at sundown; but belated travelers had to be considered. A small postern gate was therefore added, through which men could go one at a time. It was called in genuine oriental fashion "the needle's eye"; for hyperbole is typical of all oriental tongues. It would admit a traveler but not his animals. They had to remain outside. The figure thus explained is apt and in keeping with oriental ways and expressions. The other, though plausible, is not.

The Aramaic theory is the result of a hasty conclusion from insufficient data. It is like the decision of one authority who thought that a line in Vergil showed that the Romans sometimes had trees in the vestibules of their houses. Vergil had reference to a beehive! Its entrance should be shaded. Again, it is like the notion that the Greek musical system was based on the octave. It was not. The Greek scale was the tetrachord, and it had six different forms.

Brilliant work is usually shallow. Sometimes it is careless. Modern grammarians teach that Greek and Latin had syllables that were either long or short in quantity. Native authorities do not agree. They teach that "common" (ordinary) syllables were neither long nor short. Such syllables did not change their quantity in poetic lines. The poet did change their environment and so made them fit in different places where they could appear to be now long and now short. With a "shorter than a short" they could count for a short, and in combination with a "longer than a long" they could appear to be long.



These are but samples of the things that have come under my observation in the researches of forty years. Even the Liddle & Scott lexicon, has not escaped, although it is supposed to be about as near perfect as anything can be. One word that must mean etymologically, "possessing two parts," i. e., two-thirds, is defined as meaning one-half; but in the place where I found it, it had to mean two-thirds. A word meaning "a least *vacant* time," or a pause equal to an eighth-rest, was defined as meaning a *diesis*, or fragmentary tone, and the reference was to the very passage where it was properly defined! Other things even worse were found, and Latin furnished its quota. Caesura never meant a pause in Latin. It was the equivalent of a Greek word meaning that part of a verse which precedes a break in the sense in the third or fourth

foot, and when there were two the second always included the first. Priscian gives examples that prove beyond question that this is the correct interpretation of the word.

With years of experience along such lines, I have no hesitation in saying that the Aramaic theory may indicate profound learning; but it betrays a sorry lack of historical perspective and an unfortunate ignorance of human nature as it appears in the ancient Semite. He never would have allowed such subversive ideas to be foisted upon his sacred Aramaic; but he could not object to violence done to his business tongue, the Greek. That was not sacred, and the new ideas found a home in its modified vocabulary and thus made them available to the world.

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## The Seven Churches in Asia

HAROLD J. OCKENGA, M.A.

### Philip and the Eunuch

Acts 8:26-40

**P**HILIP'S guidance to win the Ethiopian Eunuch is an interesting study. It is the story of individual soul winning over against mass evangelism.

With the successful work progressing in Samaria which was winning multitudes of people to the Lord Jesus, it must have seemed very unreasonable to Philip, to go into the desert for no known cause. Yet as we more closely scan the particulars we find that Philip's Samaritan revival was now under the care of Peter and John who were amply able to continue the work. Moreover, an angel of the Lord had appeared to Philip and told him to go into the southern Palestinian desert. This was sufficient reason for any believer. Moreover, through this desert ran the highway which connected Egypt with the north. Almost any important individual might be passing along that way.

So Philip found it, for as he was walking along the desert road, the golden chariot of the court of Ethiopia came glittering over the horizon. It was drawn by magnificent Arabian steeds, decorated in golden tapestries, brilliant with its colors, and preceded and followed by a guard. In it rode the Eunuch of Candace. As the chariot was about to pass him, Philip noticed that the noble black brow of the Eunuch was wrinkled with perplexity as he read from a Hebrew scroll. No doubt, he had been to the feast of Jerusalem and was reading one of the prophets. In faith, Philip ran along side of the chariot and asked the Eunuch if he desired someone to explain the reading to him. Soon he found himself seated in the chariot beside the Eunuch expounding to him the Scripture.

#### Philip's Message

The scroll was that of Isaiah the Prophet, and the Eunuch was reading the 53 chapter. No more clear guidance could

is evident than this, that God's providence had led the Eunuch to purchase Isaiah, had caused him to tarry on the 3rd chapter, and had brought Philip here to explain it to him. Well was Philip qualified to tell the meaning of the words, "He was led as a sheep to the slaughter and like a lamb dumb before his shearer so he opened not his mouth. In his humiliation his judgment was taken away."

Beginning at this Scripture, Philip preached Jesus. He preached the perfect sacrifice, the Lamb without blemish, the atoning death, the resurrection appearances, and the ascended Lord. His message was the message of the Book of Acts that a resurrected Redeemer lives who is able to forgive all sins.

### Philip's Victory

THE heart of the Eunuch must have burned within him as he heard the message of redemption. Soon they approached a pool of water and the Eunuch, who evidently had been listening to words about baptism and the new birth, signified his faith in this Christ and his desire to be baptized. He received the message with joy, immediately appropriated it, and became a true Christian. He said, "I believe that Jesus Christ is the Son of God."

What joy must have been Philip's as he arose with the Eunuch from the water, possessing the realization that he had obeyed God's guidance, and that joy winning this one man, many in a far off country should hear the Word of God. It is no wonder that Philip was caught away in the Spirit after this experience.

## Saul the Persecutor

Acts 9:1-31

THE most important event in the history of the Church after Pentecost is related in this passage of Scripture. It is the story of the conversion of Saul, the Pharisee and persecutor of the Christians. Saul was born at Tarsus, an important Hellenist city of lower Asia

Minor. The great university of Tarsus was located here. Saul was a Roman citizen who was free born, which means that his father was a citizen before him. This was a great privilege in that day.

In spite of his cosmopolitan background, Saul was a strict Pharisee. His family had tenaciously clung to the Jewish religion even though they were of the dispersion. Saul was sent to Jerusalem to be educated at the feet of the great Jewish lawyer, Gamaliel. The Greek culture did not wrench Saul from the strict Jewish tradition.

Saul sought righteousness according to the Jewish law. He was a man of faith with a burning zeal for good works. His zeal and loyalty to Jewish tradition led to a pride of his race, a hatred of compromise and a lack of satisfaction in his own life. Saul was a leader among those who professed the Jewish religion.

### Saul and Jesus

Saul's first relationship to Jesus was a persecutor. His antipathy to the Jews who worshiped Jesus was aroused by the speech and death of Stephen. Stephen had claimed that he saw Jesus standing at the right hand of God. This was the rankest blasphemy, and if the Christians believed this it was time to exterminate them, thought Saul. Thus Saul's spirit was saturated with the atmosphere of threatening. He wrought havoc in the Church. He scattered the Christians abroad, and with authority from the chief priests, he intended to pursue them to Damascus. Already there had gathered at Damascus a sizeable group of Jews who were of This Way.

He journeyed to Damascus with this purpose but was converted before he arrived. He testifies that a light blinded them because of its intense brightness and that all were overcome. He heard the sound of a voice rebuking him for his persecution and summoning him to be the apostle to the Gentiles. Saul saw the resurrected Christ on the road to Damascus.



His conversion was not complete at first. In conviction and in an undone state, he was led in darkness to Damascus, where for three days he waited in prayer and fasting for further light. Saul recognized that he had been persecuting the Lord. He did not know as yet all the implications of his experience.

#### Saul and Ananias

**A**NANIAS was a Jew of This Way who lived at Damascus. Perhaps he had been converted at Jerusalem and had fled here, or he may have been converted during the earthly ministry of Christ. Now he received a vision to go to Saul.

The command seemed paradoxical to Ananias, for Saul was a persecutor. But God assured Ananias that this command was in answer to the prayers of Saul, who was in need. The objections of Ananias served to call forth an explanation that Saul was a chosen vessel who must suffer many things for the sake of Christ.

Ananias went to him and brought the message of enlightenment. He then baptized Paul and explained to him the experience of being filled with the Spirit, which Saul made his own. His conversion was complete.

#### Saul and the Brethren

Saul immediately witnessed in Damascus through his change of life and then he went off into Arabia to think out the details of his new-found faith. Upon his return he amazed the Jews at Damascus with the power and wisdom with which he spoke. They set about to persecute him.

It was then that Saul returned to Jerusalem. There also he was distrusted until Barnabas vouched for him and enabled him to be received by the Christians. Never again was Saul's faithfulness doubted. Before many years he was to move forth in the great evangelistic and missionary endeavor which accomplished the transformation of the world.

Saul relates his own experience in Acts chapters 9, 22 and 26, and in the 2nd chapter of Galatians. These should be co-ordinated in the student's mind.

## Cornelius, God's Soldier

Acts 10

**O**N the Mt. of Transfiguration Christ promised the keys of the Kingdom of God to Peter. The first time Peter used them was at Pentecost to open the church privileges to the Jews. The second time was in the house of Cornelius to extend to the Gentiles the same privileges.

The study of the first Gentile to whom the Church was opened will reveal one who feared God and who worshiped the true God, but who was outside the limits of the Jewish nation.

#### The Life of a Soldier of Caesar

Soldiers of fortune never were very high characters. They were given to plunder and ravage. They went to war for what they received from it. Cornelius was a soldier of fortune from Italy—a real Italian. No doubt, he began his war experience for adventure and for material gain, but when he came in contact with the Jewish teaching in Palestine, a great change came over him.

The Jews were great makers of proselytes before the rise of Christianity. The Jewish teaching included a true doctrine of God, of man, of sin, and of repentance. The Gentiles who sensed the lack of authority and of an abiding message in heathenism turned to Judaism. Cornelius took steps to become a Jew. It is quite possible that he married a Jewish girl, who in turn had influenced him to worship the true God.

#### The Life of a Servant of God at Caesarea

These Gentiles of the synagogue were called God-fearers. Their lives testified to the change in their thinking. Cornelius was a man of good repute, who prayed to God always, feared God with

his house, and who gave much alms to the people. That describes a splendid ethical experience.

The experience of Cornelius was like that of John the Baptist. He lived in the old Testament dispensation as a child of God. But he was hungry for a more clear knowledge of God. He prayed for many hours about his hunger until God answered his prayer by sending an angel to direct him what to do. In accordance with the command, he sent his servants to Peter to bring him to preach to him. Cornelius was expecting a great blessing, for he invited all his friends to come and hear Peter's message.

### The Life of a Gentile Christian

Now when Peter arrived at Caesarea he recognized that God had sent him to preach the Gospel to these Gentiles. The sermon that he delivered is quite similar to the sermon which he delivered at Pentecost. It is doctrinally complete, and it emphasizes the main truths of Christianity. While he was yet speaking God enlightened the hearts of the hearers and poured out the Holy Ghost upon them as He did at Pentecost upon the Jews.

This was the beginning of the Gentile Church. Before long the Jewish church was to pass into oblivion and the Gentile church to become supreme. The reason for this was the hardness of the hearts of the Jews, the narrowness of their race prejudice, and the selfishness of their religion. When Jerusalem was destroyed the church was thereafter primarily a Gentile church. During this dispensation the message of mercy is being extended to the Gentiles. Let us beware lest we be wise in our own conceits, for we are only grafted in upon the true olive tree. The Jews will yet play an important part in the history of redemption.

What Cornelius experienced in the full knowledge and joy of the Holy Spirit, every Christian of this dispensation should experience. If there is a hunger in our hearts for God's grace and

blessing, let us seek the experience of Cornelius.

## Christians at Antioch

Acts 11:19-30

THE word Christian is generally understood to mean one who professes the religion of Jesus Christ. There are certain facts about a Christian which the Bible clearly gives.

### What the Bible Says About Christians

The name Christian is mentioned just three times in the Bible. The first is in our Scripture lesson. Antioch was the center of the eastern Hellenistic culture. It was the capital of the eastern Greek empire at its division after the death of Alexander the Great. There were three distinctive features of this culture. One was the theater which occupied a prominent place in the city. There the plays of Aristophanes and Euripides were enacted. They reflected the licentious and ungodly life of the people. The second feature was the amphitheater or the stadium. Here athletics were deified and the heroes were made into popular gods. The amphitheater also revealed the cruelty and degenerate nature of the people. The third was the grove, in particular the grove of Daphne which had its headquarters at Antioch. In this grove the goddess of love was worshiped with the practice of love without law. Lewd libertines sought the shelter of this grove in the practice of their iniquities.

In this city the Church made vast strides under the ministry of Saul and Barnabas. Soon it attracted attention because of the difference in the way of living of the disciples from that of the libertines. Because of this antipathy which arose, some profligate son of Jezebel derisively called the disciples "Christians" because they worshipped and followed and became like Christ. The term of derision soon became general, and now is one of the most honorable terms in the world.



The second place that the name Christian was mentioned is in Acts 26, when Agrippa said to Paul, "Almost thou persuadedst me to be a Christian."

The last place where the name Christian is mentioned is in I Peter 4:16: "If any man suffer as a Christian let him not be ashamed, but let him glorify God on this behalf."

### Three Marks of a Christian

One mark of a Christian is creed. It makes all the difference in the world what a man believes. A Christian may be marked by what he believes about the deity of Christ, the depravity of man, the existence of heaven and hell, and the doctrine of redemption.

Another mark of the Christian is character. The renewed man is a new creature with a character that corresponds to his reputation. The fruits of the Spirit come from a heart that possesses a Spirit.

The third mark is conduct. Christ perfectly exemplified the life of love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance. The true Christian should have a conduct which manifests these virtues to the world.

## Prayer Answered

Acts 12:1-19

THE history of the Herod family is one of iniquity, impiety, and intrigue. The third member of this family, Herod Agrippa I, was on the throne when James the Apostle was put to death. He was a wicked man, and was in turn smitten of God so that his body was eaten up of worms.

In order to please the Jews he launched a new persecution against the Christians at Jerusalem. The church was becoming accustomed to them by now, and was meeting in secret. It could no more openly teach in the temple. The persecution now was civil rather than religious and Christians were always in danger of death.

It was the intention of Herod after the Passover, when thousands of Jews had gathered at Jerusalem, to put Peter, who was the leader of the Christian church, to death. But the intention of Herod clashed with the intention of God, who had a further work for Peter to do. The intention of Herod was frustrated. Prayer stood in his way.

### Those Who Prayed

At the home of the mother of John Mark were gathered together many of the ordinary Christians of the Church. In secret at this now historical place they prayed earnestly and fervently for the release of Peter. We know few of them by name. Only John Mark and a girl called Rhoda. The apostles were not there.

This prayer was a type of true intercession. It was born out of a realized need. It was based on the promises. It was fervent. It was prayer without ceasing, for they were praying in the night. All these characteristics of the prayer meeting show the kind of prayer that God answers. They lacked faith, however, for they really expected Peter to be put to death upon the morrow and they were praying out of despair.

Peter was condemned to die as James had died. He was in the inner prison chained between two soldiers and watched over by four.

In a condition like this he might well have been fretful and anxious. Instead he was sleeping. His confidence was in Christ. Living or dying all would be well for him.

Suddenly, he was smitten on the side and awakened. He saw a great light in the prison. An angel was present who directed him to follow him. Peter obeyed and soon was safely outside the prison. His deliverance was brought about in answer to their prayers.

### The Answer to Prayer

When Peter came to himself he was greatly surprised. His deliverance had been complete, and it is a symbol of our

deliverance from sin. He was smitten by the angel, his chains were broken, and he was led through the prison wards beyond the outer gate till he was completely free. God never leaves a man partially delivered. His deliverance is complete or not at all.

Peter made his way to the home where the Church was meeting and began knocking at the gate. The interruption was answered by Rhoda, who recognized the voice of Peter. She reported it to the group, who were greatly skeptical. They feared some trick which would

put them all in the hands of Herod. But upon examination they found that of a truth it was Peter.

The deliverance of Peter was a notable evidence to the Roman law concerning soldiers who permitted their captive to escape, or who slept while on duty. Herod put them to death. His search for Peter was unavailing, and in chagrin he had to disappoint the expectation of the Jews.

The God of the Christian was and is a prayer hearing and a prayer answering God.

## The "New Christianity"

C. H. BUCHANAN, D.D.

WHAT is more charming than the word "new"? We meet it on every hand of late, such as the "new age", the "new thought", the "new psychology", the "new morality", till the suspicion aroused is that the "new" is often an expression of folly rather than wisdom. One wonders if our New World is not responsible for much of the new fad. Men come to conclude that since our *new world* is great everything "new" must of necessity be great also, when it was not novelty but energy, wisdom and push that gave America her world-wide prestige.

The newest of the "new" is a "new Christianity" which the advocates propose to "spread over the country." Knowing the source from which this new something comes, one can readily determine its character, and the shrewdness of the catchy title. When stripped of all its camouflage, it means simply modernism in its boldest form, with all of its liberalism pushed into the realm of Christianity. Modernism had been ridden as a hobby till its ribs are showing and it has lost its charm. Now, a new label is added to the skeleton, and, lo, we have "New Christianity"! The word "new" is added no doubt, with the intention to capture the unthinking who imagine they are really being benefited

by an advancement, when, in fact, they are being decoyed into greater darkness.

This statement is made on the basis of the history back of modernism, as well as the knowledge of the common gullibility of humanity. Just what is meant by the "New Christianity"? The answer is: the denial of much that has stood as the truth of the Gospel which "has been believed everywhere, always, and by all men." That gospel taught by Christ and His Apostles, which overcame the pagan empires, and furnished the Church with her heroes and martyrs, is no longer agreeable to the "new lights", hence not their forward move, but their denials of the sufficiency of the old truths, and their pretense of the new.

### Abandoning the Old Gospel

This denial of the sufficiency of the tried and true old gospel, comes of the unwillingness to live the old, and by so doing, prove its richness and worth. This lack of appreciation of real Christianity comes of a desire to know after a material sense, the full meaning of religion and her gospel. On the basis that "seeing is believing" these men want to see the invisible, or comprehend things spiritual. In attempting thus to read the character of Christ and understand His teachings and the interpreta-



tion of it by the Apostles, these "new lights" have missed the Christianity of Christ, and have come to a position that is indeed pitiable in the extreme.

This position is logical enough. Not being able to reach up to the sublime old Christianity with its benefits and consolations reached by faith, and realizing that humanity must have a religion, they have gone about the construction of a something down on a humanistic level which they call the "New Christianity." In this "New Christianity" there is a "Christ", but it is not the Christ of the Gospels, of John and Mark and St. Paul, but a projection of the skeptical modern mind arrayed in the garb of the real Christ, and presented to the trusting world as the Christ of Calvary.

The liberalistic theologians tell us that they "get this idea of Jesus from reading the Bible, but from the Bible as read and interpreted in the light of modern knowledge." But one thing they do not tell us, and that is, that the advocates of this "modern knowledge" comes to the Bible and the record with an *a priori* prejudice against the old faith, and with a pre-conceived opinion of what they think the Gospels and early records should mean. One can see the *finger prints* of such a prejudice all through the modern arguments against the Christianity of the New Testament. This "modern knowledge" formulated 1900 years after the events, is like some other verdicts of "modern science" whose prejudices and guesses are offered to the world as verdicts "scientifically correct"! And this *a priori* conception of Christianity is accepted, while the historic one is cast aside.

With their romancing frame of mind the "new lights" would tell us that the "traditional" or orthodox Christianity with its divine Christ, "crucified, dead and buried and risen again the third day" was not taught till about the middle of the second century, A.D. To establish this presumption the writings of the beloved disciple, John and those of

St. Paul must be cast aside, while much is made of the Jesus of the "synoptic" Gospels.

But why this dissecting the New Testament, rejecting certain portions of it while stressing others? The reason is simple enough: the *liberalists*, whose philosophy dates back to the days of the Gnostics, who taught a mixture of pagan religion and Greek philosophy, hold to a humanistic religion, without the divine presence and a miraculous element in it. And since John and Paul are the bulwarks of such a religion and such a faith, these mystical writings must be rejected at all cost if the *liberalistic* faith be established.

### The Real Historic Defense

The best defense of the Gospels is in the history of their writing and their acceptance by the early Christians. Following the death of Christ A.D. 33, many historians wrote in defense of Christianity, and their writings are preserved.

It is generally agreed by impartial scholars that all the New Testament was written between A.D. 50 and A.D. 90. St. John who was about the same age as his Lord, lived till A.D. 104. Polycarp and Papias were both disciples of John. Polycarp was bishop at Smyrna, which is but a short distance from Ephesus, the home of John. While Ireneus was still young, he saw Polycarp, and he testified: "I can point out the very place where he sat and taught, and how he related his conversations with John and others who had seen the Lord and witnessed His miracles and heard His doctrines." Polycarp wrote an epistle in which there were allusions to fourteen of the books of the New Testament. Let it be remembered that all these witnesses were closer to the days of Christ than we of today are to the days of Civil War.

Thirty years after Polycarp, Justin Martyr was prominent in the Church, becoming a Christian in mature life. In his writings are thirty-five quotations

from the Acts of the Apostles and nearly all of the Epistles. He called the writings from which he quotes, "*Memorabilia Composed by the Apostles and their companions.*"

Tatian was a disciple of Justin Martyr, and about the year 170 A.D. he composed a harmony of the Gospels which he called *Diatessaron*, which means "through the four." Ireneus lived at the same time of Tatian, and he wrote:

"We have not received of the knowledge of the way of salvation by any others than by whom the Gospel has been brought to us, which Gospel they first preached, and afterwards, by the will of God, committed to writings, that it might be from time to time the foundation of our faith."

One must agree with Dr. H. A. Johnson when he says: "The fact to be emphasized is that enemies of Christian doctrine opposed various teachings of different writers, *they never once questioned the authenticity of the writings.*" (Italics his, in *Scientific Christian Thinking*, p. 145.)

### Christianity's Greatest Enemy

Perhaps the greatest philosophic enemies of Christianity from the early days, have been the Gnostics, with their Oriental religion and Greek philosophy and their humanism. They were as prototypes of modern liberalism, and taught that "through knowledge alone, rather than through faith, can salvation be attained." While Gnosticism has had a varied experience through the ages,—trailing from the fourth to the seventh century, then being routed, then appearing again in Socinianism, and Unitarianism,—this philosophy is the chief troubler of religious waters of late. And this philosophy is at the bottom of the wonderful "New Christianity" which dares to boast itself today.

For the occasion of the recrudescence of this enemy, let it be admitted, the Church has herself to blame. This fault occurred in the most natural sort of way. From the beginning of Christianity the divinity of Christ was called in

question, notwithstanding all four of the Gospels accord Him this distinction. To establish this truth, the theologians have given their attention to the divinity of Christ to the neglect of the human element in the nature of Christ Jesus. If within the lifetime of men living, one were to examine a well-stocked, ministerial library he would have found ably written volumes on such questions as "Scriptural Defense of the Messiahship", "The Son of one Substance with the Father", "The Son Eternal with the Father", "Defense of the Miracles", and "The Deity of Christ." But no book on the life and character of Christ.

The historians also neglected Him. Milman's *Church History* began with the Apostles. In Mosheim there are only a few pages on Jesus. Wadding began with A.D. 60. Why all this neglect of the character of the Son of Man, and so much speculation on the Son of God? Christ Himself seems to have anticipated this tendency, and to have hedged against it, calling Himself the Son of Man. Then this deep consideration of Christ left an opening for the *liberalists*, who swung to the other extreme, and painted a "Jesus" all human, neglecting entirely the two natures of Christ, although the Jews put Him to death for making Himself the Son of God.

Strauss in writing his *Leben Jesu*, claiming to be "scientific" and critical, drew upon his fertile imagination and painted a *Jesus* of romance, making Him entirely human, a man like other men. Renan, in writing his *Life of Jesus*, did the same thing, both of them leaving out the divinity of Christ. While the Germans rose up in wrath against Strauss's *Life of Jesus*, and deprived him of a professorship in the chair of Domestic Theology at Zurich, we read of nothing of the kind concerning Renan's liberalistic *Life of Christ*, and this untruthful picture of Jesus is, after fifty years, offered for sale in all large cities, to the discredit of our reading public and the delusion of the unthinking reader.



### Ultimate Benefits

The old proverb says: "It is an ill wind that blows nobody good." While these two books may have their evil influence, they did the Church, incidentally, more benefit than any other books we know, by arousing her out of her sleepy indifference,—asleep while the enemy sowed the tare seed. The staunch defenders of the faith awoke to the danger of the fictitious "Lives" of Christ being palmed off on the world; so they went to work to produce and proclaim the "Christ of history," a Christ both divine and human,—Christ the *Son of God* and the *Son of man*.

First came Neander's *Life of Christ*, written in reply to Strauss. Then followed such masterly books as Farrar's *Life of Christ*, and Edersheim's *Life and Times of Jesus the Messiah*, and many others. Such books were as a wave of new light to the world and produced what Fairbairn called "a new feeling for Christ." It is a fact that just before the Great War the name of Christ stood above all other names, and His influence had reached far beyond His organized kingdom. He was every man's ideal man. But the thistle seed of liberalism has been blown afar, and is still to be rooted up.

This ultimate benefit, this *new feeling for Christ*, keeps the Church awake to dangers which lurk within the recent movement, the advance of modernism, both in England and in America. Not that the Church was ever opposed to progress: nay, she would welcome all rightful advancement, in the right direction. But these new issues, plumed in the garb of "modernism," only stealthily imply a rejection of much which is essential and noble in the Christian religion. They but camouflage the age-old enemies of real Christianity and spirituality.

To realize the truthfulness of this statement one has but to look attentively at the various shades of anti-beliefs cloistered with modernism, calling itself *Christian*. Into that fellowship a noted

agnostic was received recently with what seemed a great and general joy. That he could join in with such a fellowship without hypocrisy, is admitted; for in that company may be found humanists, agnostics, modernists, materialists, and Unitarians. They all believe in the "superman," the excellence of man's accomplishment. They reject all creeds and the divinity of Christ. They deny that man has ever fallen, and that he needs redemption. They believe that man is involuntarily climbing upwards and will ultimately reach Eden land just over the hill, stretching out in sunshine forever. They embody the doctrines of Faustus Socinus,—a doctrine for which Michael Servetus was condemned at Geneva in 1553. This same doctrine has blighted the Eastern Church for a thousand years. It has sterilized the Church in portions of America ever since 1787.

An intelligent, faithful follower of the blessed Redeemer must view with misgivings the conventions of men of this cult, called in England in 1921, at Keswick, Girton and at Oxford. These Conventions were attended by large gatherings and their deliberations were enthusiastic. Many "able" papers were read, all dealing with modernism, as an advanced expression of Christianity. One spectator remarked that the common people on the outside were more enthusiastic than the clerical attendants.

Yet it was deliberately said by one that the conclusions of the Girton Conference were "in direct opposition to the fundamental beliefs of traditional Christianity." Its destructiveness arises from its critical examination of beliefs in the nature of God and the person of Christ. In both instances it denies the traditional Christian view, and would substitute a liberalistic one. It cannot be said that these views are confined to the scholastic centers and is academic, therefore, negligible. Its power for destruction is still formidable.

Many earnest men are feeling today that if the plain man is persuaded to give up the divinity of Christ he is de-

ived of the very foundation of his religion, and he will in time be lost to religion. As has been frequently pointed out, modernism is a return to the old stoic way of thinking of God and the universe. It aims to find human salvation in man himself, impotent and imperfect as he is. It tends to identify the spirit of man with the Being of God, thereby humanizing God.

Man is deeply conscious that in escaping from himself and in dependence upon a Greater, lies the way of salvation. Stoicism of old failed because it could not account for a universal human experience, or meet a universal spiritual need; and just at this point liberalism will fail. Christianity is able to supply both solutions, and Christianity must prevail, though it may have its many woes and seeming defeats.

It is not with rejoicing that we read of liberalistic associations being recently organized here in America, first at the Union Seminary, and later in Cleveland. These liberalists claim to seek the benefit of humanity, and for that reason shall aim to spread their "New Christianity" over the entire country.

In all this modernism, one must recognize the moulding hand of evolution. But for this liberalistic philosophy modernism would never have become widespread. This fad is by nature anti-Christian; for, did not the prince of American evolutionists, Dr. H. F. Osborn, say in his speech on Evolution at Yale, in December, 1925: "Modern science (evolution) and traditional religion are irreconcilable." Why? Because traditional religion, or Christianity believes in a personal, ruling God and the direct creation of man, when "modern science" believes in neither. And it is this shade of modernism that professes to give us a "New Christianity." The "New Christianity" would give America a religion without a Father-God, without a divine Christ, the Redeemer of mankind, and a Church without a regenerated membership, having no inspiring Holy Ghost.

Besides, what can be said in defense of a cult, founded as modernism is, on a belief which cuts out the very heart of the New Testament, and accepts only those portions which suit its peculiar fancy?

The first consideration of all religion is moral honesty, in criticism as in all things else. Yet here are those who cast overboard the writings of John, the "beloved disciple," of Paul, the prince of Apostles and expounders of Christianity, —all because these writers establish the fact that Christ was the Son of God, and they establish also the spiritual and mystical nature of Christianity. Why this liberty with the accepted and sacred Scriptures? It is all because in these writings are found facts which defeat their erratic notions. Shall honest souls in this day of intelligence and "scientific methods" sit in silence and allow such perversions to pass as gospel truth?

Still the question remains: Will this "new Christianity" answer the needs of mankind? Will it bring God near, to soothe and sustain burdened and sorrowing humanity? Will it produce the far-flung battle-line for the evangelization and the uplift of mankind in all lands? Will it regenerate and strengthen souls to resist sin; will it inspire anxious souls to look beyond the struggles of today to a land of love and life beyond the skies? If it cannot do all this, "new" it may be, but it is not the Christianity of Christ, and never can be!

*Richmond, Kentucky.*

### Genesis One

Professor Dana said of that first chapter in the Bible: "I find it to be in perfect accord with science." His famous words to a graduating class in Yale are worthy of remembrance: "Young men! As you go out into the world to face scientific problems, remember that I, an old man who has known only science all my life long, say to you, that there is nothing truer in all the universe than the scientific statements contained in the Word of God."



# A Biblical Study of Union with God in Christ

WILLIAM PHILLIPS HALL

## Foreword

Some years ago, the writer published in the *Bible Champion* (February, 1925\*) his first article entitled "A Biblical Study of Union with God in Christ." Of that article the great Biblical scholar and minister, the Rev. Dr. G. Campbell Morgan, said: "Mr. Hall's 'Biblical Study of Union with God in Christ' is of the very essence of the Christian religion." In this continued study of the same subject, we bring to the reader's attention some additional facts relating to it.



William Phillips Hall

"Apart from me ye can do nothing" (John 15:5 R.V.)—the words of the Lord Jesus Christ.

"I can do all things in [that is, in spiritual union with] Him [that is, with God in Christ] who strengthens [Greek, empowers] me" (Philippians 4:13)—the words of St. Paul.

**I**N our introductory Biblical Study of Union with God in Christ, we considered the fact of the life lived by the believer in God in Christ spiritually in union with God in Christ, and some of its results. In this continued study of the same subject, we bring to the reader's attention some additional facts relating to it.

In the first place, we call attention to

the fact that while many of the teachings of the Lord Jesus Christ were given in metaphorical and symbolic figures of speech, they at the same time expressed great spiritual truths. This is notably true of our Lord's likening Himself to the Vine and His disciples to the branches. No figure of speech could have been chosen by the Lord Jesus Christ more perfectly expressing the great fact of the spiritual union existing between Himself and His members.

In John 15:5 He is recorded as saying to His disciples: "I Am the Vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for (or, but) apart from Me ye can do nothing." At this point, may we not quite pertinently consider what the term "fruit" means in this declaration of the Lord Jesus Christ? Usually the reply given to this question is this: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22,23); "the fruit of the Spirit is in all goodness and righteousness and truth" (Ephesians 5:9); and, so far as that reply goes, it is absolutely true; but, obviously "the fruit" that the Lord Jesus Christ refers to in John 15:5 means all that the life "in Christ" produces; in other words, it means service as well as good morals and grace of character, for the Lord Jesus Christ declares that "apart from Me ye can do nothing"; and does not that declaration give the reason why there are so many "do nothing" Christians in the world today?

Isn't it now perfectly clear that the teaching, and realization, through prayer and faith, of spiritual union with God in Christ is the most vitally important matter for all Christian believers to give attention to today?

\* The publisher regrets that the entire issue of February, 1925, is sold out.

if the real proof of abiding in, or being in spiritual union with God in Christ in our bringing forth "much fruit" life and in service for Him, then can truly say that our lives bear evidence of such a blessed union?

Do we not now begin to see how very important it is that we as Christians should, through prayer and faith, enter into a life of complete conscious spiritual union with God in Christ?

It seems a very strange thing that the ministry and membership of the professed Church of Christ should give so little attention to the supremely great truth of the vital importance of believing fully realizing their spiritual union with God in Christ. We may understand now, as probably never before, why the Lord Jesus Christ commanded His disciples to defer the world-wide proclamation of His blessed Gospel until they could be clothed with power from on high (Luke 24:49)—which was obviously the power of God, "Christ the power of God" (I Cor. 1:24). For it was not until then—when the Lord Jesus Christ was glorified, and the Spirit of God in Christ was released—when they were spiritually baptized into, and so put on, Christ, that they entered into full union with God in Christ, and the Spirit of God in Christ templated Himself in them. Then indeed did they bring forth "much fruit," and fully prove themselves to be the true disciples of their Lord. And not until we Christians of the present times enter into the same experience of full union with God in Christ in the Spirit, and the Spirit of God in Christ temples Himself in us, can we either bring forth much fruit," or do anything whatever of spiritual worth in the sight of God in Christ.

History has never recorded the life of any mere man who rendered a greater ministry for God in Christ than the apostle Paul. He was pre-eminently the one through whom God in Christ in the Spirit mightily wrought during the Apostolic age; and Paul gives us the secret of his wonderful usefulness in

his Lord's service when he declares: "I can do all things in [that is, in spiritual Union with] Him [that is, with God in Christ] who empowers me" (Phil. 4:13 from the Greek).

Paul had, through prayer and faith, a definite, clearly realized spiritual union with God in Christ, and it was that fact, and that fact only, that enabled him to accomplish his marvelous ministry for God in Christ, and, in large degree, lay the spiritual foundations of the Church of Christ for all times.

The principal thing in Paul's experience was his union with God in Christ; and it was that union that made him so fully one with Christ that he was enabled truly to testify, "I have been crucified with Christ; nevertheless I live: yet not I, but Christ liveth in me" (Galatians 2:20). In other words, his spiritual union with God in Christ was such that Paul became a living embodiment of God in Christ in the Spirit; and through and in him, God in Christ in the Spirit lived and wrought. (see Philippians 2:13); and that was the normal life and experience of the Christians of the days of Paul (see II Corinthians 13:5), and should be the normal life and experience of all true Christians today.

A definite, clear consciousness and experience, through prayer and faith, of spiritual union with God in Christ is "the lost chord" of most professed Christians today. Restore that consciousness and experience, through repentance, faith, and prayer, and you restore the "in Christ" life and service of the original Church of Christ.

*Pleasantville, New York.*

### Beware of These

Seven deadly sins of society are listed by Dr. E. Stanley Jones: Politics without principles. Wealth without work. Pleasure without conscience. Knowledge without character. Business without morality. Science without humanity. Worship without sacrifice.



# Crime—Its Cause and its Cure

To Politicians, Professors, Policemen, and Preachers

W. G. BENNETT

**T**HE crime wave that is now sweeping over the world is fast becoming the most serious condition that civilization has ever faced. Brigadier-General Daniel Needham says:

Crime has broken out with a new and unrestrained violence in this territory. These vicious and arrogant criminals no longer confine their depredations to ordinary peaceable citizens. They hold up banks in broad daylight. They shoot down proprietors of business establishments. They have robbed the mails in the custody of the government itself. They have kidnapped police in their own high-powered cars. They have beaten policemen and defied police authorities as if they were utterly impotent.

Crime is estimated to cost the American people fifteen thousand million dollars annually. This amounts to a distributed cost of \$10 per month, or \$2.50 per week, for every man, woman, and child in the United States.

The United States Flag Association, which has made an intensive study of crime, points out that in the Revolutionary, Mexican, Civil, Spanish, and World Wars, 112,751 men were killed in action. It also points out that in ten years 120,000 persons have been murdered in the United States. This does not include deaths from manslaughter and other accidental casualties.

The National Council on Crime says that every year an average of 12,000 persons are murdered in the United States; 3,000 are kidnapped; 100,000 assaulted; 50,000 robbed. Our murder crop has increased 350 per cent. since 1890. One is almost constrained to ask if the human race has suddenly become crazed with a thirst for blood. Has humanity suddenly gone insane in a quest for crime?

Not only is crime on the increase, but there seems to be a general moral breakdown and delinquency that is affecting all classes of society,—ministers, states-

men, judges, attorneys, officers of the law, men holding positions of public trust, oath bound; women of culture reading the vilest kind of literature; youths and maidens with minds poisoned until they have no regard for authority and no respect for virtue or chastity.

Humanity is no different from what it has always been and is acting the same as it has always acted when those influences that have taught self-control, obedience to parental and civil authority have been neglected or repudiated.

The Bible with its laws, its doctrines of judgment and retribution, its call, command, and provision to make men holy in heart and righteous in action, is the foundation of Christian civilization.

For the past forty years ministers in their pulpits, professors in our schools, have been busily engaged in dissecting the Bible, rather than preaching and teaching it. Our present moral breakdown is the result of their delinquency in these respects. It is not what these who might have been so effective in the molding of character have taught, but what they have not taught that makes them deserving of this criticism.

Theology is the science of religion. Philosophy is the application of scientifically tested truth to life and morals. Truth is absolute and harmonious. It is a common saying that there can be no conflict between a true science and a true religion. The opposite must also be true: a false religion must conflict with true science; a false science must be in conflict with a true religion.

There are two philosophies of life and religion. The orthodox view has been current with Christians since the days of Jesus. The heterodox view has been current during the past generation. It is not new fundamentally. It is as old

the human race. But it has been given a pseudo-scientific coat of mail and become quite current with so-called Christians in recent years.

Orthodox theology begins with the first sentence of Genesis. God is introduced as sufficient in intelligence and power to be the first cause of all things and beings. Man is then introduced as the highest of all created beings, so far as this world is concerned. He is a finite being, but in holiness and intelligence a miniature of God. Man was created capable of reproducing his kind, free, but placed under law. He disobeyed, became a fallen being, but still retained his faculties and functions as a responsible being. The theme of Christian theology is his redemption. The theme of Christian philosophy has to do with his adjustment to social relations.

Our modernist theologians tell us this is absurd; but if we accept the first proposition of a transcendent and also immanent God, neither divine revelation nor any of the miraculous incidents recorded in Revelation are absurd. That is to say, no one who believes in the God of the Bible will have difficulties over the miraculous occurrences recorded in the Bible.

### The Evolutionary Philosophy

According to the theory of organic evolution, everything began with a single atom, molecule, or electron. They have not told us where the electron came from, but, of course, it must have been there for they had to have something to begin with, otherwise there could not have been evolution—nothing to evolve. Mr. Tyndall says, referring to the nebular hypothesis, a theory now somewhat antiquated:

Strip it naked and you stand face to face with the notion that not only the more noble forms of the horse and lion, not only the exquisite mechanism of the human body, but the human mind with its emotions, intellect, will, and all phenomena were latent in the fiery cloud.

But our up-to-date scientists believe all this was latent in a molecule. Is it

not a trifle strange that men believe all this so readily but find it so difficult to believe in creation by an omnipotent God? It looks to us like straining at a gnat, and swallowing a camel. But they tell us this is scientific and the other is absurd.

According to this theory, God is the animating force and directing will of the universe. He originated with and has no existence apart from the universe. This is what divine immanence means according to evolution.

As to man, he evolved from lower orders of animate life by a process of natural selection, with transmutation of species. It also teaches that man has inherited certain traits, instincts and impulses from his ancestral line, which he has in part outgrown, and in process of time will eliminate entirely.

Man, according to this theory, is not a fallen being, but an ascending creature. His laws, customs, social relations, and ethical standards are not, as have been supposed, the result of a divine revelation, but simply a part of his upward climb from the beast, and are constantly changing with his development. Man in the past has made his own gods, his own laws, and, according to this theory, he is still manufacturing, and seems to be quite pleased with his deities.

Remember now, that if the premise of evolutionary creation is correct, all of the aforesaid is inevitable. There is no revelation possible neither is it necessary. Floating standards of morals are inevitable.

### The Bible Theory of Redemption and Morals

If we accept the Bible view of God, He is a being omnipotent in power and perfect in all His attributes, justice, mercy, wisdom, holiness, and affections.

If man is a fallen being, he has lost his way. Divine revelation is necessary for his guidance, and Divine Justice and Love must and has provided it. If man is a fallen being with depraved appe-



tites he must be restrained by Divine Law. The law is our schoolmaster to bring us to Christ.

If man lost the divine image by the fall, this image must be restored by grace. This is the great theme of redemption by the atonement, and has been wrought out by Divine Wisdom and Love in harmony with Divine Justice—wrought out in a manner that wins the affection of fallen depraved man, until he becomes a willing and obedient subject of the kingdom of God, for time and eternity.

Divine revelation provides for guidance in all the affairs of life. Marriage is honorable and sacred. Human life is sacred, as are individual human rights. Governments restraining the lawless and protecting the rights of the just are ordained of God, and their civil laws though imperfect are the reflection and outgrowth of Divine Law, and obligatory upon citizens. Although there are certain great and unchanging principles that give men certain inalienable rights, civil laws have changed, and must change somewhat with changing conditions.

But remember, God's moral law never changes. There may have been and was a progressive revelation of divine law, but God's laws are the expression of the divine will relative to right and wrong and are as unchangeable as God Himself. This law is fixed with rewards for obedience, and retribution for disobedience, both here and hereafter.

If God is the creator of the universe and the redeemer of lost humanity, then He has a right to dictate to His creatures, and disobedience is sin. On this principle alone can you have law that is conscience-binding upon humanity.

Men never have and never will feel bound by conscience to obey human moral philosophy, however virtuous it may be. That prince of philosophers, Immanuel Kant, said, "In order to have morality, you must have God, freedom, and immortality."

Bible theology begins with God, the creation, the fall, the law, civil government, redemption by the blood of Christ, and closes with "a new heaven and a new earth wherein dwelleth righteousness," and a place of outer darkness for the finally impenitent.

### Evolutionary Moral Philosophy Further Considered

If modernists are sincere in their belief in the theory of evolution, they are insincere when they pretend to believe in divine revelation, and they unconsciously confess it.

When modernists talk of belief in inspiration, be sure of their meaning. They may and do believe that men reach heights of eloquence and beautiful sentiment beyond themselves, such as Lincoln's Gettysburg speech, the poems of Longfellow, Wordsworth or Shakespeare, but with them divine revelation such as orthodoxy holds is a farce; not a revelation from God, but only a revelation of human experience, in which men, more or less deceived, thought themselves to be speaking the words of God.

No such thing as an infallible plenary revelation is possible from their point of view. Their conceptions are purely carnal, and "the natural man receiveth not the things of the Spirit of God, neither can he know them."

I do not believe there is a clearer thinker among the modernists than Shailer Mathews of Chicago University. And he puts their conceptions of revelation in a nutshell. Here they are:

But for men who think of God as dynamically immanent in an infinite universe, who think of man's relation to Him as determined, not by statutory but by cosmic law, who regard sin and righteousness alike as the working out of fundamental forces of life itself, the conception of God as a king and of man as a condemned or acquitted subject is but a figure of speech.

Here is no law, no standard of ethics; none wanted, and none needed from the standpoint of evolutionary philosophy. Here is fatalism, modern behavioristic philosophy. If evolution were a scientific

act, the adjustment of this principle to actual life would work out harmoniously. As evolution is a pseudo-science, this philosophy of life and morals produces chaos.

If God, man, and the universe are all cut from the same cloth, then why should God hold any supreme authority? In fact, the God of the evolutionists does not quite suit them in this respect. They are vainly searching for some standard of morals that will meet the present emergency. I will here attempt a formula for what I believe to be necessary in the formation of Christian character.

*First:* God,—Transcendent, Omnipotent, Holy, Just, the Creator of all things and beings. Such a God has a right to speak with *authority*.

*Second:* Divine revelation, authentic, infallible, complete, giving outlines clearly revealing standards of right and wrong, with rewards and penalties, man with freedom of choice. Mere human philosophy gives men opinions.

The above produces convictions. Right convictions are the basis of right character. The theory of evolution fails at every point. If God is the result of an evolutionary process and Himself bound by cosmic law, then He certainly has no right to claim authority over other entities in the process, if entities there be in the process. The God of the evolutionists is only a figure of speech, after all, and the atheism of the communists is a good deal more consistent with the theory of evolution than the god of the modernists is.

But worse still, behaviorism, which is a branch of evolutionary philosophy, teaches that ancestral traits of character are inherited from generations back. If some ancestral monkey stole a cocoanut from one of his fellows, some present day thief may have inherited his impulse for stealing from that source.

From the standpoint of this teaching, men are not bad, they are only different. Racketeering, kidnapping, etc., are all

the result of inherited impulses that the race will finally outgrow. Thus men are not free responsible beings, but creatures of impulse. They should not be punished, but treated by suggestion to help them in the upward climb.

### Conscience

There is a mistaken idea about conscience being a guide on moral questions. Conscience condemns or acquits when the judgment has rendered a decision on questions of right or wrong, but conscience does not decide on moral issues. It is an inherited faculty, but is frequently the victim of a misguided judgment.

Light on moral issues produces convictions. Right convictions if yielded to produce right conscience, and right character is formed by obeying right conscience. Men never have and never will and never can be bound to conscientious obedience to mere human philosophy. Human philosophy may produce opinions, but never convictions that are the basis of character. There can be no infallible standards of morals with an evolutionary philosophy.

But worse still, evolution demands that for the best interest of the race the strong shall survive and the weak perish. If racketeers, which are now more numerous than our standing army, can gain supremacy, rob our banks, gain possession of our commercial interests, and murder those who seek to protect their rights, they have demonstrated that they are the fittest.

According to Wiggam, author of *New Decalogue of Science*,

evolution is a bloody business, but we try to make it a pink tea.

According to this author, barbarism is a much more favorable condition for the development of the human race than civilization. Charles Darwin taught the same thing.

Evolutionary philosophy demands the gratification of physical desires and the development of all natural instincts and inclinations. Why not, if man is simply



a highly developed animal? Why should his natural inclinations be curbed when the development of these instincts are a part of his evolution? Consequently, in many of our supposedly best educational institutions of learning, self-expression, rather than restraint, is the new theory of pedagogy.

The trouble seems to be that when racketeers take this philosophy seriously and act upon it, most of our highly cultured classes seem to object to it. But why should they? It is the philosophy held by modernist pulpiteers and taught in colleges and universities.

And, remember now, that the afore-said is in perfect harmony with the findings of the commission appointed by Mr. Hoover to investigate trends of thought in America. They say the ten commandments are no longer regarded as obligatory, divorce is on the increase, and extra-marital relations are no longer regarded as immoral. They also hint that a great change in our form of political government is about to take place. *This latter statement is significant indeed.*

The trouble with this theory of self-expression is, that in animals it works harmoniously. Every beast of the field in following his instincts is perfectly safe, but when man attempts the same thing he invariably destroys himself and his posterity.

The archives of the past hide the debris of individuals and nations which verify the statement that the only safety of the human race lies in curbing natural desires and appetites. The wisdom of Solomon said, "He that ruleth his own spirit is better than he that taketh a city."

In common parlance we use the terms natural and supernatural, the former to express that which comes within the range of what can be scientifically tested, and the latter to express that which is beyond the range of scientific investigation. Of course, it would be presumptuous for us to assume that we

know just where the natural ceases and the supernatural begins.

But to use common terms, evolution is supposed to be a method of accounting for creation and the whole process of life and morals on a purely natural basis. It totally rejects that which is, or seems to them to be, beyond their investigation. Hence, when evolutionists pretend to believe the orthodox view of God, revelation, the incarnation of Christ, the Scriptural doctrine of the new birth, etc., they are only pretending. Consequently, they have no method of producing character which is "the salt of the earth and the leaven of society." It is not what they teach that is so baneful, it is what they do not teach that is allowing civilization to decay.

When H. G. Wells wrote his infamous history which made him famous, he said:

Now that the Bible has been proven to be unreliable, we would have to have another Bible to maintain civilization.

Later Mr. Wells is quoted as saying:

Destruction is not threatening civilization, it is happening to civilization before our eyes. The ship of civilization is not going to sink in five years' time nor in fifty years; it is sinking now.

Why did not Mr. Wells get busy on the job and save civilization by writing a new Bible?

Evolution, being a natural progressive process, has presumed that educational processes were all that the human race needed for its development. But experience in that line has been a sad disillusionment.

Perhaps no greater educator, especially on the science of the mind, has lived during our generation than the late William James. Mr. James was in his early life a strong advocate of the theory of moral development by education; but shortly before his death he said:

I have been a resident of Cambridge for fifty years, and there has not been to my knowledge a piece of public or private rascality perpetrated in Massachusetts but what it was in some way connected with a Harvard graduate.

At the Inland Empire Teachers' association meeting held at Spokane, Washington, in 1931, four thousand were present. Dr. Coffman, President of the University of Minnesota, delivered a masterly address, in which he said:

Twenty-five years ago I began my educational career. One of my most effective addresses had three main points. They were as follows:

1. Give us more money for public education and we will abolish *war*.
2. Give us more money for education and we will wipe out *crime*.
3. Give us more money for education and we will eliminate *poverty*.

But look at my early speech. In the last twenty-five years we have had the greatest war in history. Today there is a serious crime wave in which 86 per cent. of all crime is committed by youth under twenty-five years of age and 81 per cent. under twenty-one years of age. Today, 6,000,000 people are unemployed. (In 1933 this had swelled to 14,000,000.) Education has not solved these three major problems.

Although evolution is not a demonstrated science, that it has been a dominant feature of our educational system during the above mentioned period, cannot be successfully denied.

Our churches and ministry have also during this period for the most part turned from the work of evangelism, by which men are personally regenerated, to a process, educational, political and social, by which they have vainly hoped to regenerate society *en masse*, but this, too has been a lamentable failure.

Christianity is preeminently a supernatural religion. God is transcendent as well as immanent. He is also infinite. No intelligent person (other than a few evolutionists) pretends to have fully fathomed God. To do so would be presumptuous in the extreme. Divine revelation is a supernatural method of conveying God's law, and method of redemption to the human race.

The incarnation and resurrection of Christ were supernatural. The new birth is supernatural. All of this is positively distinct and separate from the theory of evolution and eventuates in a

moral philosophy as widely separated from the philosophy of evolutionists as it is from heathen philosophy.

For the last decade evolution has been pretty thoroughly tried out. It has miserably failed in producing anything but moral chaos and crime. I propose that as a cure for the moral breakdown and crime wave that we return to Christianity just as it is, and to the Bible just as it is written.

No one could accuse President Coolidge of being a religious fanatic. He was one of the most thoughtful statesmen we have produced in a generation. Mr. Coolidge said in an interview with a student from Boston University:

I think the ministers should preach that men must be born again.

Here you have it in a nutshell. The human race is a fallen race and must be regenerated rather than reformed, but regeneration of individuals is the most successful way of reforming society. Mr. Lecky, the historian, said:

What happened to John Wesley in Alders Gate street mission was of more importance in English history than all of Pitt's victories on land or sea.

The ministry, statesmen, lords and ladies of England were all affected in their moral standards and characters by the converts of the field preachers of Wesley. The high castes of India are being reformed and enlightened by the conversion of the outcasts. Good men are prerequisite to good government. Righteous living is the leaven of society.

The popular writer, Mr. Steed, said some years ago, "Our great cities need Christs."

Green, the English historian, said that Wesley and his converts wrought the greatest reformation in England that had taken place for three hundred years.

William E. Gladstone said that "the Wesleyan revival saved England from a revolution comparable to the French revolution."

Roger Babson I believe to be the best authority on economic questions now



living. Mr. Babson has repeatedly said that our economic depression was largely due to our moral decline.

Mr. Edison said, shortly before his death, that

the moral and spiritual development of the race is not keeping pace with our intellectual and mechanical development.

The late Mr. Gary, former president of the Steel Corporation, said shortly before his death:

The only hope of the race morally and economically is a return to the Bible just as it is written.

For two hundred years the United States has enjoyed prosperity, mechan-

ical and scientific advancement, and a civilization unsurpassed in all history by adherence to the teachings of the Bible. We are, however, right now in a revolutionary period. Vast and rapid changes are taking place in the economic, scientific, moral, and political thinking of our generation.

If we could have a great revival of Biblical preaching resulting in a great moral and spiritual awakening, the ship of state would outride the storm; but if we fail in this, our civilization will sink into oblivion and future generations will wonder at our madness and folly.

*Fitchburg, Massachusetts.*

## What the Prayer Means

CHARLES ROADS, D.D.

WE often repeat the Lord's Prayer, not often pray it, yet we come to think we know all it means. But it is a very wonderful prayer, and we may well linger over its words in deepest thought, praying the Holy Spirit for guidance into its truth. It is one of many complete passages in the New Testament so far above human ability to compose that even Renan says it is clearly in the very words of Christ himself. And it is one of the most beautiful and richest in suggestion of all Christ uttered.

"Our," the first word, combines personal supplication with widest intercession. Not less intense in personal expression of need to God but not, as we usually pray in the first person for one's self along the whole scope of it, and then begin again for others. And not for others, simply naming a few we bring in intercession. It is the Saviour's, the whole world Saviour's "Our" and "Us" throughout the prayer. We pray the Prayer most profitably if we will consciously include all Christ would pray for. Our own family? Yes! And our church, our community, our great nation, all the world of every race and

color, in the love of Christ loving all fully and bringing all in His sweep of thought and passion and faith on our hearts in every "Our" and "Us" to the end of the prayer. How few have ever prayed thus for all mankind! How many people there are, in every community, and among our neighbors, indeed, for whom nobody prays! So let us make this "Our" cover as far as the Lamb of God shed His blood. What a lofty type of Christian love is the first requirement of this wonderful prayer!

"Father," our Father God Almighty. For the Fatherhood of God is the foundation from which we can extend all His infinite attributes. It does not lower Him or limit Him to call Him Father. Is He omnipotent? Yes! Our heavenly Father God Almighty. And our Father of infinite knowledge and wisdom, perfect in holiness and love, all merciful, from everlasting to everlasting God, and everywhere present. Yet in it all Father, in deepest love and concern for us. Even in His Fatherhood the infinite Father God, like man, the father but "much more," infinitely more.

The phrase "Who art in heaven" is at once the most timely in our day, and

thrilling in its very plain meaning. In this day of unbelief confining God in His universe, bound by His own natural laws, the Pantheistic conception of God, only as Immanent, we have here Christ's revelation of Him transcendent. God above all the universe, the Heavenly Father free outside of His laws, and able to intervene and deliver His people, and objectively to answer all their cries for help. It is Prof. Bowne's greatest contribution to Theism that he so conclusively in philosophy demonstrated both the Immanence and the Transcendence of God. Would that he had stopped there! But we need again to study his transparently clear and conclusive arguments for what Jesus here calls "our Father who art in heaven." Man is free to change what would be the natural results of natural law and all human achievements are really just such changes within law. How strange that the world of lofty philosophical thought should make God less free than man! But here is unquestionably our greatest menace to faith. It was most fitting that in His great Prayer Jesus reveals God transcendent, for without this this prayer would mean nothing. Let us in our deepest souls thrillingly say, "our Father in heaven."

THESE are the first three of the Prayer setting forth our right approach to God. The second three are the expression of the Christian soul's longings to God. These ally us to Christ bringing us up to His side. They are not petitions to be answered at once, but spiritual desires and ideals which we try to share with Christ.

First and most fundamental in worship and character, the longing for universal reverence for God, as in heaven so on earth. Nothing less in all the world for God's Name than the adoration the angels give to it. For the phrase "as in heaven so in earth" undoubtedly as literary scholars say, applies to all three of the longings. Here we pray for the vision of God, for lack of which the world is perishing, that all may see His

glory in all the many names in one name which the Scriptures give us, Creator, loving Providence, Deliverer, Saviour, Guide, Protector, for Jesus Himself as God over three hundred names and titles. Reverence in adoration of God, not oppressive but joyous in deepest humility.

One of the Ten Commandments enjoins reverent use of God's name, designating violation of it as guilt God will not overlook. Such reverence is indispensable in godly character and is the very heart of acceptable worship of God. How important in this day of unparalleled blasphemy and shocking unbelief and atheism! It comes properly first in the Lord's Prayer.

"Thy kingdom come," the kingdom of God, the kingdom like that in heaven, come first into the hearts of the worshippers enthroning the Lord King of kings there, then into all life's activities and interests. Nothing is to be considered outside of God's kingdom in any human life or affairs. All is to be ruled by His righteousness and motivated by His love.

It is the glory of Christianity that it aims at nothing short of transformation of all life. It is not confined to temples made with hands nor to Sabbath days nor to religious exercises as such. But "whatsoever we do in word or deed we do all to the glory of God" and all within His kingdom. So this longing includes every effort to extend and to establish His kingdom in the earth.

All missionary movements of every kind, all reform activities and welfare work, all education which is Christian, all the legislation by the State, and executive and judicial acts of government, all the industries, the sports, and the home life. Let us consciously include all this and more of human life as we express the longing with Christ, "Thy kingdom come," to God. And again as in heaven so in all the earth, "Thy will be done as in heaven so on earth." So we devoutly and passionately desire as we stand before God. That it may be



so His will must be known fully. So we pray here for the circulation of God's Word and the fuller and richer study of it everywhere.

We pray for Bible schools, for Sunday schools, for still better expository preaching of the Scriptures. For all good and sound Biblical literature, papers and books. And then for all grace and wisdom in fully doing God's will as in heaven, joyously in greatest self-sacrifice even to martyrdom, recognizing God's will in activity no less than in suffering. Say not in suffering alone God's will be done! but still more in service, in fightings, in achievements, "every area of life" surrendered to God's will and occupied by Him alone. The "two-way prayer" that after supplication waits equally long for His guidance in the many perplexities of what exactly is His will every day.

Who then can fully describe all that is included in these three sweeping longings of the godly soul? Yet let us consciously compass all we can as we pray this wonderful prayer again, "Hallowed be Thy Name," "Thy kingdom come," "Thy will be done," and all three "as in heaven so in earth."

**W**E come next to the three direct petitions for our needs and all men's: "Feed us," "forgive us," "lead us," again absolutely comprehensive of all human needs. What can be outside of these three? We will note the particular form of these supplications, unique and richly suggestive.

"Our daily bread for this day," harking back to the daily manna, to Israel in the wilderness journey. What an inspiration to our faith, for that daily manna failed not to come one single day in all the forty years. And again Jesus requires faith for one day at a time continuing faith in such Divine care. Not a weekly every Sabbath faith, nor for a month's stretch, but for all the time, a day's faith for the day.

Let us reflect how high a degree of faith it would require if we actually, like Israel, did receive but twenty-four

hours' supply at a time and nothing ahead except God's unfailing care. Would that be enough for the faith we now have? Let us cultivate such trust even if we have supplies far ahead. For there are more supplies than we dream of that God can give us only one day at a time. Health to eat the food, protection from unseen diseases, a thousand things only God can supply daily.

"Feed us" truly, not by bread alone, but by every spiritual food, by bread for every one of our seven wonderful natures, physical, mental, moral, spiritual, esthetic, social, emotional, every one requiring its own particular supply.

So, O Father, give us the real needs of our whole being, that we may grow and mature in all Thine own glorious image in which Thou hast created man. Spiritually daily we would feed on His Word, partake more fully of His Holy Spirit, and to be enriched more and more from all the bountiful provisions God has made in the world around us. And so feed all the world, great nations of which are still ignorant of the Word of God which is more than bread. Help us as we eat to speed on every effort to bring it all to the whole world.

"Forgive us our debts and forgive us our trespasses" both. For either alone is incomplete forgiveness. "Debts" are the unfulfilled duties, unpaid obligations to God and man. Let us remember always how greatly sins of omission grieved our Lord. How largely they bulk in His thought. Lack of love seemed to Him most heinous, more than out-breaking sins it would seem at times. And how wide and varied are the sinful debts we owe. It would take a long list to specify them all. Only love like God's love in our hearts will enable us to attend to them all, to remember them all. This love the Holy Spirit will shed abroad in our hearts.

Then beyond "debts" are "trespasses," sins of commission such as are listed in the Ten Commandments and in all Biblical standards of life. Sins against men's lives, not only murder, but doing

anything that will narrow or cripple, or interrupt, or shorten men's lives. Against man's and woman's person and purity, against all the horrible sexual sins, obscenity, lustful suggestions, temptations.

And Jesus includes even lustful desires as already committed sins. Against the fearful floods of vile literature today must we not do far more than pray? Sold to children, and on high school playgrounds, in candy stores at every corner. Who that has seen a collection of these photos, periodicals, lustful objects is not horrified? To say nothing of vile moving pictures and plays, and the divorce courts and murders for lust. So far as any participation or cowardly neglect we are guilty of breaking the Seventh Commandment, Lord God "forgive us those trespasses."

Sins against man's property. Again a vast variety of evil acts which affect the value or usefulness or extent of another's possessions. Direct stealing is only one of many ways men use to deprive others of property or to depreciate its value. All are trespasses, and so is even coveting another's property. So we pray more fully, "Forgive us our debts and our trespasses."

Luke's form of the Prayer (Luke xi) is fully comprehensive, "Forgive us our sins." "As we forgive men." The forgiving spirit, the real love for enemies is thus put into the heart of our prayer as the indispensable requirement from God when we seek His forgiveness. Not as some superficially now teach, who believe not that without the shedding of blood there is no remission of sins, who would discredit the Lamb of God who alone taketh away the sin of the world. That sacrifice on Calvary was necessary but now having been made, it must be accepted by the penitent; and only one further condition is required that the seeker also forgives others, even his bitterest enemies, all who have sinned against him. And for all "debts" they owe him.

And this forgiveness of our sins involves our full salvation. After pardon

comes regeneration, the new birth into Christ's nature, and then sonship with God, adoption or God's recognition by His Spirit's witness that men belong to His household. So let us ever remember that in the prayer for pardon we are praying for full salvation in Christ.

The third of this trio of petitions is "Lead us." The cry for guidance in our lives so sorely needing the Divine wisdom to show the way. Hence the "two-way prayer," prayer as communion with God is the Scriptural way. Wait, therefore, for God to speak so that we know how to avoid temptations. The specification "Not into temptation" is to be separated by a pause from "Lead us," which is the full petition. We pray to be led by a way, the right way, that escapes the temptations and allurements to sin. We are not beseeching God to refrain from leading us into temptation, a monstrous perversion of the prayer. We pray, "Lead us," then pause and then ask God to lead us in His way where there are no allurements to evil.

And "to deliver us from the evil one," the devil, as the American Revision rightly has it. It is not an abstract and misty evil which menaces human souls. It was not that which caused Adam's fall, but the personal devil, the evil one. Jesus believed in the Devil and gives us His own experience of three fearful temptations by him and how He conquered him by the Word of God.

What a vast difference praying the Lord's Prayer against the personal devil would have made in the world of Christians if it had always been so prayed. As it is now prayed how little it really means. So let us all, as some of us have long done, pray this just as Jesus taught it.

THE last of the four trios of the Prayer is adoration and worship: once more seeking to realize the full vision of God. It reminds us once for all that what we have sought in prayer is of God. His is the kingdom in all its means and He is to reign over all for evermore. So we crown Him in the



throne of our inmost souls and we see Him by faith on the throne of the universe, heaven and earth. We vow again full loyalty to Him in all the plans and purposes of His kingdom.

And His is the Power, able to do exceeding abundantly above all that we ask or think. And He puts the power within man by His Holy Spirit. For He is not sending us to the uttermost parts of the earth until we have first received His Power. He knows man can never

win the world by any human means or skill or organization. No more than the one hundred and twenty could have won three thousand souls or even one soul before Pentecost. But evermore the glory of it all will be God's.

So at the end of the Prayer we stand more firmly than ever by faith that the Kingdom and the Power and the Glory belong to Him for ever and ever.

So gloriously may it be is our Amen!

*Philadelphia.*

## Philosophy and Religion

WILLIAM M. YOUNG, PH.D., SC.D., D.D.

**R**ECENTLY a university professor, who professes to be a Christian, said to me, "I do not believe in miracles." When asked if he did not believe in the miracles of Christ, he hesitated and seemed to want to make an explanation which he did not give, and which no doubt would be hard to produce.

Small groups of Christians have held rationalistic views for a century or more. There are those who affirm their rejection of the three M's—metaphysics, mysteries, and miracles—but they are not likely to capture the faith of the world, for the reason that a religion of negations has little to commend it to the needs of humanity. Unbelief has poor comfort for those who are called to pass through the Valley of the Shadow of Death, or for those who must meet great trials in life. Those bodies of Christians whose systems minimize faith have never put their mark on the masses, but, on the contrary, those which demand the largest exercise of faith. Dr. H. K. Carroll says:

If there is an invisible world inhabited by an invisible God and invisible hosts of angels and redeemed spirits, how are we to apprehend it except by the exercise of faith? And if the Bible is the revelation of the Supreme Being and His plans for us, how are we to apprehend it and to respond to its appeals to us except by faith? If Jesus Christ is our risen Saviour, by whom we must be saved, how are we to know and follow Him except by faith? If we are to believe what the Gospels say of Him

and what they say He said of Himself, we know that He was continually exhorting His disciples to have faith, more faith, greater faith, and telling them that wherein they failed was not in believing too much, but too little: "O ye of little faith," why is it so hard to believe that God will clothe you when He so abundantly clothes the grass?—even science itself in its passion for truth, exercises a faith which takes hold of the unseen and the impossible and persistently seeks to demonstrate the truth. Faith ever leads to inventions and discoveries and to those achievements which are the glory of civilization. Faith is indeed the life principle of the world.

### Ever Widening Circle of the Known

In the realm of metaphysics, mysteries, and miracles, the circle of that which is known and familiar is ever widening. The field of vision is ever greater, the horizon is ever growing larger. Things that are now commonplace were in the realm of the mysterious and the miraculous a generation ago. A Christian civilization is opening up the secrets of nature as no other civilization has ever done, and in such a manner as even the imagination could not have grasped a hundred years ago. We can now produce rays of light which have the power of penetrating walls of flesh and revealing broken bones, men are now describing the material and motion of helium atoms, so small that one of them would have to be enlarged ten thousand times to be seen with the eye. A highway is now being found

rough earth, air, and sea for messages of the human voice and the sweet strains of music.

It is too late in the centuries to deny the mysteries and miracles of religion by which God would reveal to us the greatest things of time and eternity, and which reach out and take hold of two worlds and connect the seen and the unseen.

### Is it Harder to Believe the Bible than Science?

Why should it be easy to believe that God writes the records of the processes of His creation in rocks and sands and seas, so that we can find and read them, and yet hard to believe that God would reveal Himself to His people through His prophets and apostles and His holy scriptures? Why should it be easier to believe in evolution than to believe in creation when geology, astronomy, and biology reveal gaps in a process which must be bridged by the acts of a benevolent Creator? Why should it be hard to believe that divinely inspired prophets were so enlightened by the Spirit of God that they were sent to lead the world to a brighter day when many of the mysteries of life would be cleared up? Well said Jesus to the scribes and Pharisees: "Ye blind guides which strain at a gnat and swallow a camel!" The camels that modern materialism is swallowing are very large.

### Faith Bridges the Gaps

Few scientific writers say anything about faith, and yet faith is the basis of all science, and business, and religion. We use the word faith as a noun and as an interjection, but never as a verb, and Dr. Headland says that it is because we do not use faith; when we begin to put a word into use we make a verb of it.

When we come to the limit of reason we have to faith it. In business, or invention, or discovery, or religion, when we have waded out till we get beyond our depth, we must faith it the rest of

the way, and no man can make a success in any of these lines without the use of faith. The man who stops when he reaches the limit of his reason will never lead his fellows beyond the sky-lines or discover a new continent.

### Faith Waning Because of Misinterpretation

It is evident that faith is waning because of neglect and because of the misinterpretation of many of the facts of nature and science. So far as we know, there is not a chair in any university in the world endowed or devoted to the study or the development of faith. And yet it would seem that there are many chairs endowed for the purpose of destroying faith. A leading bishop of the Protestant Episcopal Church is quoted as saying:

In the universities today 75 per cent of the freshmen class register as Christian, 50 per cent of the sophomore class, 40 per cent of the junior class, and 30 per cent or less of the senior class. It is entirely safe to say that 33½ per cent of our university professors are atheists or agnostics.

The present outbreak of unbelief is said to be due to scientific teaching, with its application of historical criticism to the Scriptures and assertion of the continuity and uniformity of natural laws against the supernatural element in the Bible. But we know that the element of free will in man changes uniformity at certain points, and is it not a reasonable inference that as man can change things so can God?

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The man who wins may have been counted out several times, but didn't hear the referee.

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A Scotchman, who had found the Lord Jesus Christ as His Saviour, was so overjoyed that he could scarcely find words to express himself. He stood up in a testimony meeting and declared, "I'm happier noo, when I'm no happy, than I wis afore when I wis happy."—*Sunday School Times*.



# The Personality of God

H. ELLIS LININGER, TH.D.

**A**MONG the great questions of the ages that have stirred up the greatest thoughts of mankind has stood the question as to the personality of God; whether or not He was a person and in what relation His personality stood to man's being and personality. It is evident that neither the present writer nor those who for years to come can offer a satisfactory solution that will satiate the longings of the great searchers after truth. If we can add to the attempts of man to do for others in the solution of this question that which has been done in the solution of other great questions, the effort will not be in vain.

He have come to recognize, with many of the great students of both the past and present, that to deny the personality of God reflects on the personality of man himself. When asked the "greatest hope of the future," Gladstone replied: "A living faith in a personal God." We offer as an attempted explanation of the problem the Christian view of God, which we understand to be a personal, ethical, self-revealing God. The implications are easier to discover than the proofs of the facts. We shall try, however, to seek out some of the more positive revelations of the facts as well as the annotations that come from the implications.

We suggest, at the outset, a careful recognition of, if not a study of, the mainline theories other than the thesis for this dissertation. The theories which substitute matter, an impersonal idea or the unknowable for God dissipate the personality of man. We discover many of these that have held for a time with a number of seekers after the truth. Polytheism, pantheism and various other forms of belief about God substitute the material for the real personality of His Being. To declare that God is unknowable or impersonal is to rob the revelations of science, philosophy and

religion of their postulates. To close our eyes to the many opposing theories shuts out of our thought many of the best evidences that we may have for our proposition. Only as we see the vagueness and impossible barriers that these false theories set up will we see the need for a greater revelation.

The only reasonable way to account for the world in which we live is to recognized it as the product of an intelligence far above that of any being upon it. The world without reveals design, a Designer, reason and a will. From within man there is revelation of a nature that reaches out and upward which we call a religious nature, there is an unassuaged demand and longing for personal fellowship which his fellow-beings do not satisfy, there is need of personal help in the most common problems of his being and life and a heart yearning that requires more than human sympathy. If these things do not lead men of thought and intelligence to seek a personal God, there is little hope that any other impulse could lead them to so seek.

Dr. Leander S. Keyser has declared that "The Biblical account of God as personal Creator, Preserver and Redeemer correlates with man's religious needs and aspirations, because man can hold real communion only with a personal God." Thus in his seeking for that which his whole being has been made to crave man finds satisfaction only in the God of the Bible Who is a person.

That He is first of all a Living God the Bible clearly teaches. From Jere. 10:10-16, Acts 14:15, 1 Thess. 1:9, and 1 Tim. 4:10, we discover this fact. Jeremiah asserts that He is the true, living and everlasting God, the Creator. He is high above all other gods or conceptions of gods. Paul declares Him as the living God, as the Creator of all things, the true God and Saviour of all men. To this

may be added the assumed position of God as given in the Word of God in which no other consideration seems to fit the revelation.

Another consideration is needed at this juncture of our discussion. We strive to answer the main question, What is Personality? Personality implies at least the power to know, to feel and to act. Henry Van Dyke said it is "the source of all perception, the starting of all thought, the informing and molding principle of all language." We conclude that personality exists where there are intelligence, mind, will, reason, individuality, self-consciousness and self-determination.

From the records of the Scriptures, the most carefully wrought systems of philosophy and the revelations of science the God of the Universe must be a personality. The seven attributes given to personality are evident in the Creator of the world and the God of the Scriptures. Thus one who knows, feels and acts is for all practical purposes regarded as a personality. There is no evidence within man's reason nor without his being that offers testimony to the contrary.

Other questions may enter into the defining of personality, especially as it refers to God. Does personality imply any kind of form, corporeal or otherwise? It seems evident from the study we have given to the subjects related to man's being that the great manifestations of personality are not necessarily predicated by a body or formal appearance such as the beings which inhabit the earth that He has made. Personality is neither relative nor limited. Thus we dispose of one of the great arguments against the belief in the personality of God, for men have argued that to assign personality to God was to limit Him and thus destroy the place we would give Him in and above the universe He created.

The attributes of God reveal His personality. He is said to repent, to be grieved, to be angered, to be jealous, to

love and to hate. All of these are postulates of personality. The evidence of His personality, then, are to be considered as reasonable when we assume His intelligence, feelings and acts. All the trails lead to His personality. Every logical demand for personality is met in the records and revelations of God.

It is true that the revelation of His personality is predicated by the various references to His nature. He is said to be Spirit, a Fire, Light, Love, Invisible and Unsearchable. But the same God is revealed to us in His Word and through Christ in such a way as is comprehensible to our thought. He is, without a revelation of Himself, beyond the understanding of man. We have the revelation and the intelligence in our being to comprehend Him. These apparent elusive terms used to mark His nature become the basis of revelation to those who attend with thought that which is revealed.

We affirm that He is a person in view of the fact that our reason leads us to such a conclusion and that no other suggestion as to His being comes from the Word of revelation which is given to make Him known to mankind. His omnipresence is affirmed therein and is evidenced by men of all ages.

Plato affirmed that God was a personal intelligence by Whom the world was fashioned from matter that was eternal. While the records do not teach the eternity of matter, the intelligence of God is evident in the Creation. Seneca, Marcus Aurelius and Epictetus all recognized the personality of God. Stoicism referred to God as the universal Father and that man was a brotherhood. While the Monarchian idea was that God was a single person and being, Aquinas attributes to Him thought and will. Thus the testimony of the thinkers of the ages has recognized His personality in His relationship to the world.

Again, personality does not exclude the idea of infinitude in the being of God. He is both transcendent and immanent. He is above and over the creation



He began. All the universe is within the reach of His thought and power. His personality is wholly self-contained. He is not a part of the Universe. Thus Davidson remarks,

The most distinct and strongly marked conception of God in the Old Testament is that of His personality.—*The Theology of the Old Testament*, p. 106.

Venango, Nebraska.

## Love

WILLIAM POWICK, D.D.

THERE is perhaps no word in our religious vocabulary that leads to more confusion than the little word "love." Yet it seems like a word of such unmistakable meaning that all must understand it. But the strangest thing of all is that no one knows this better than those who generally cause the confusion.

This confusion arises from the fact that the Greek Testament uses several words to express what the English Testament expresses by the one word love. *Agapao* and *phileo* are really two kinds of love referred to, but they are not distinguished from each other in the translation.

Speaking generally, there is one kind that includes the idea of a moral quality, perhaps rather that is intended to express moral or admirable quality, and another that emphasizes the more social quality. The notion of respect and sometimes even reverence are implied in *agapao*, but while not included in *phileo* are not involved in it. "While men are continually *agapaon ton theon*, the *phileon ton theon* is commanded them never."—*Trench's Synonyms*, 40.

"*Agape* is not found outside of the New Testament. It denotes the love that springs from admiration and veneration and which chooses its object with decision of will, and devotes a self-denying, and companionate devotion to it." We are commanded to love our enemies, and the same word for love *agapao* is used because we cannot love them in the sense of *phileo*, but that of companion-

ate desire to help them to a better life. We can love them with the same sort of love that God bestows upon man, and the same sort of love that we bestow upon God, though perhaps not in the same degree; and so the same word is used.

In looking over an old sermon there is a reference, used forty years ago, to a passage in Trench which is worth repeating:

On occasion of that three-fold "lovest thou me" which the risen Lord addresses to Peter He asks him first *agapas me?* So this moment when all the pulses of the heart of the now penitent Apostle are beating with an earnest affection towards his Lord, this word sounds too cold, not sufficiently expressing the warmth of his personal affection toward Him. . . . He therefore in his answer substitutes for it the word of more personal love, *phileo so?* when Christ repeats the question in exactly the same words. Peter in his reply again substitutes his *phileo* for the *agapas* of his Lord. And now at length he has conquered; for when the third time his Master puts the question to him, he does it—not anymore with *agapas*, but *phileo*—the word which Peter feels will express, even as it will alone express, all that is in his heart. The question, grievous anyhow, as seeming to imply a doubt in his love, is not any longer made more grievous still by the peculiar shape which it assumes. All this subtle and delicate play of feeling disappears perforce, when the variation in the words used is incapable of being reproduced.

Norristown, Pennsylvania.

We do not seek God, God seeks us. There is a spirit pervading time and space who seeks the souls of men. At last the seeking becomes reciprocal—the divine presence is felt afar, and the soul begins to turn toward it. Then when we begin to seek God, we become conscious that God is seeking us.—*Frederick W. Robertson*.

# For Your Scrap Book

## On Giving

CANON DYSON HAGUE, D.D.

ONE day a prominent layman of my church met me and said: "I wish parsons would talk more about the privilege and the pleasure of giving, rather than preach what might be called 'dunning' sermons. They are always at the people to give more." And I thought, as I left him, that he was right. When our blessed Lord and Saviour said, "It is more blessed to give than to receive," what He meant was, it is a happier thing. Giving gives more real happiness than receiving. And St. Paul, in that wonderful plea of his in II Cor. 8:9, speaks about God loving a cheerful giver. The Greek word is hilarious—the man who gives with a smile, a laugh and a joyful sensation of pleasure.

I would like to tell one or two stories of generous giving in my own experience. The first was a very striking incident. A young fellow in our church who had been very hard hit by the war found it necessary to discontinue his weekly Church envelope. It was a year or more before he got to his feet again, but as soon as he did he at once began making his envelopes again and, not content with that, he sent in a cheque to cover one whole year's arrears of envelopes, with six per cent added (\$115.00 in all), with the promise that as soon as he was able he would pay the arrearage of another whole year! Dear fellow, one only lived for two or three years afterwards, but up to the time of his death he was a most generous and cheerful giver.

I remember, too, another case. One of our soldier boys at the front had a very deep and personal sense of God's love in saving his soul and preserving his life. As a soldier he was only getting \$1.10

a day and that was all he had, for he had given up his job, but he still continued to give \$1.00 a Sunday to our church through the weekly envelope as a sign of his gratitude to God and his love for his parish church. Dear fellow, he is back now, married, with three children, and is a faithful Sunday school teacher and gives to the limit of his means.

I shall never forget, too, another thing that touched us all very deeply. During the war, when nearly every able young man in my congregation left Toronto to go to the front, a number of them wrote back that they wanted to keep up week by week their weekly and missionary envelopes, which they did, to our great comfort, as a sign of their personal interest and continuing fellowship with us in the Church. One of the dear fellows, in order that he might take no chances of his obligation to his Heavenly Father and his duty to God, paid the whole year in advance.

I well remember another case. It was really very striking and a thing that we never forgot in our church, the Church of the Epiphany, Toronto. It took place some time ago, but we all remember it very well. One Sunday a very ordinary looking envelope was received on the offertory plate. It had in the place for the name the words, "O Grateful." Inside was a piece of paper with the words, "To apply against mortgage. This is given on account of answer to prayer. Would like to hear the Rector preach a sermon on the basis of the hymn which runs in part: 'Just take it to the Lord in Prayer.'" When the church wardens opened it they found inside a bank note folded up with the paper. It was a Canadian bank note for \$500.00! From that day to this we have never been able to find who gave it. His name, like that of the Good Samaritan



and of the woman who broke her alabaster box and poured its precious content on her Saviour, will remain unknown. But God knows it, and I suppose that was all he wanted. I am sure that after all the problem of financing every church lies not in the hands of a dozen or twenty of the more generous, but in all the members of the Church, for the sake of Christ and the glory of His name regularly, conscientiously, systematically laying aside a portion of their money for the Lord, and giving it Sunday by Sunday in His church and, if absent, sending it by post or through a member of the family or a friend.

*Toronto.*

## Who are the Educated?

ROY TALMAGE BRUMBAUGH, D.D.

**T**HIS is a day of education. Education is one of the conditions of success in every sphere of life. The mechanic with a trained mind shines resplendent in the shop. The farmer who works with head as well as with hand is rewarded with bumper crops. The trained brain enriches the toil of the least even unto the greatest.

Education is possible to all. Public schools await with open arms the approach of the eager. Correspondence courses and night schools conform to the vicissitudes of any vocation or avocation.

However, not all who go to school or university are educated. A man is not educated simply because his head is crammed with data and maxims. To educate is to develop from within, to draw out. Knowledge locked up in a stuffed cranium is useless. Education turns this knowledge loose, and pouring it out upon the world through the hands of man, manipulates it into concrete achievement.

However, it is dangerous to educate the head only. Theodore Roosevelt said that Harvard brains lie back of every clever conspiracy. An educated bad man, who is educated in head only, is a

menace to society. Should education center on the intellect only, the country would soon be populated with clever devils.

The heart is the vital part of man. "Out of the heart are the issues of life." "As a man thinketh in his heart, so is he." "With the heart man believeth." God can't do anything with a man who is all head and no heart, but He can do everything with a big heart, regardless of cranium capacity. Mind is superior to matter, but as the heavens are high above the earth, so is the heart above the head.

No man is really educated who is void of heart culture. The textbook of the heart is the Word of God, the Authority of which judges a man according to the condition of the heart. If the textbook be in error, there is no hope for the real man. However, there is hope. Knowing God, we stand on the blessed assurance that there can be no error in the Book of Revelation. The heart of man may therefore approximate unto perfection under the Book's instruction, which Book reveals perfectly the Perfect Heart.

Wisdom cannot be incorporated into the heart until seen and apprehended. Wisdom has been seen. Wisdom can still be seen. The eyes of the mind have never beheld Him. Heart culture alone develops real vision and insight. "Blessed are the pure in heart, for they shall see God."

No man is educated who knows not wisdom. Wisdom can be known only through the Sacred. He who knows the spirit of the Infallible Book is indeed wise. Study the Book, know the Truth, meditate on the Law, have the mind of Christ, be a Bible incarnate, and verily thou shalt be numbered among the educated.

*Tacoma.*

From within outwards, from the individual to society—that is the secret and method of Christianity when it is faithfully presented.—*Dean Inge.*

## Man's Enemy

One of the saddest facts thrust upon us by the trend of life is that sooner or later the flesh of the stoutest of us will fail. Physical force passes, and it is a curious commentary on life that the largest and sometimes the most magnificent specimens of physical life are laid low by that which seems so insignificant. Goliath of Gath, big enough to terrify a whole army of fighting men, was laid low by a small rock in the hands of a boy. Washington, who carved out a nation with his sword, and defeated the mighty men of Briton, succumbs while still at the peak of his physical powers to a germ so small that man has never yet been able to isolate it. Oliver Cromwell, mighty in manhood and in brainpower, who made kings tremble and armies to flee, was laid low by a tiny stone in the kidneys. Napoleon, who gave the crowned heads of Europe cold chills, passes out at 51 because of an infinitesimal parasite which lodged in his liver. One of the greatest specimens of physical manhood I ever knew, a man who had a body like a Greek god, was reduced to skin and bones before his death by the tiny bacillus of malaria. A woman who sang like an angel, and who looked like a Madonna, was bitten by a small mosquito, and died of yellow fever. Consider the end of man, even the mightiest of men.—*Pacific Advocate.*

## Your Afterself

Your first duty in life is toward your afterself. So live that the man you ought to be may, in his time, be possible, be actual. Far away in the years he is waiting his turn. His body, his brain, his soul, are in your boyish hands. He cannot help himself. What will you leave for him? Will it be a brain unspoiled by lust or dissipation; a mind trained to think and act; a nervous system true as a dial in its response to the truth about you? Will you, Boy, let him come as a man among men in his time?

Or will you throw away his inheritance before he has had a chance to touch it? Will you turn over to him a brain distorted, a mind diseased, a will untrained to action? Will you let him come and take your place, gaining through your experience, happy in your friendships, hallowed through your joys, building on them his own? Or will you fling it all away, decreeing, wantonlike, that the man you might have been shall never be? This is your problem in life—the problem which is vastly more to you than any or all others. How will you meet it, as a man or as a fool? It comes before you today and every day, and the hour of your choice is the crisis in your destiny.—*David Starr Jordan.*

## Light and Glory

Luke 2:32

You have watched a sunset and seen the day break up. You have seen it pile its shattered fragments of cloud and mist and storm upon the horizon, and then upon this confused and turbulent wreck of cloud, you have seen the hidden sun throwing back its light, kindling and transfiguring it till it has produced a scene of splendour far surpassing anything which the morning or meridian day had witnessed.

So the kingdom and church of Israel went to pieces when her day was spent. There, in the deepening twilight of her apostasy and rejection, lay the splendid wrecks; her temple in ruins, her Shekinah glory fled, her ritual abolished, her tribes scattered, her Messianic hopes disappointed, and all her national splendour turned to shame and mocking. But then it was that the light of her rejected Christ fell upon her; to bring an unsurpassed glory out of these very wrecks. His life, and teachings, and example—what illumination was ever thrown upon the Hebrew Scriptures compared with that which these imparted? His crucifixion, and ascension, and intercession—what meaning had all the Jewish offerings and rituals, until these events put



meaning into them? His second advent, for resurrection, and judgment, and universal reign—what but for these things had become of Israel's wrecked and disappointed Messianic hopes?—*A. J. Gordon, D.D.*

### Wanted—a Worker

God never goes to the lazy or the idle when He needs men for His service. When God wants a worker He calls a worker. History and Scripture attest this true.

Moses was busy with his flocks at Horeb.

Gideon was busy threshing wheat by the wine press.

Saul was busy searching for his father's lost beasts.

Elisha was busy plowing with twelve yoke of oxen.

David was busy caring for his father's sheep.

Nehemiah was busy bearing the king's winecup.

Amos was busy following the flock.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

William Carey was busy mending and making shoes.

### The Revealing Power of the Spirit

A missionary once said to a German Jew in Bulgaria, "I want you to consent to be a Christian for twenty-four hours; then you may see how it seems and how you like it. Will you do so?" "Oh, yes; I will for twenty-four hours." "Well, then, first, I want you to believe that Jesus was born of the Virgin Mary." The Jew threw up both hands and exclaimed, "Oh, no, I could not do that." "But it's only for twenty-four hours." "Very well, then, I will." "Second, I want you to believe that Jesus died on the cross for the sins of the world." "Impossible, impossible! I could not believe that." "But it's only for twenty-

four hours." "Well, well, all right; I will till tomorrow." "Third, I want you to believe that Jesus arose from the dead." "Oh, oh, that I could not do." "But just for the time being?" So he consented. "Fourth, I want you to believe that Jesus ascended into the heavens." "Oh, impossible! No man could do that." "But just believe it till tomorrow." "Fifth, I want you to kneel down with me and pray to Christ the Saviour." The old Jew prayed, "O God, Jehovah! If Christ be the true Son of God, let him save me!" When they arose the Jew putting his hand upon his heart, said to the pastor, "I feel so strange right here." He had received a touch of the divine spirit in his soul. The next day he came to the minister and said, with a smile upon his face and peace in his heart, "I will take him for another twenty-four hours." — *E. W. Caswell, D.D.*

### One Thing

Concentration, application and consecration are boon companions. "This one thing I do," said Paul. In charging a battery what happens is that the chemical accumulates on one of the plates. If you tried to use alternating current, a little of the chemical would be formed first on one plate and then on the other. While one lot was forming the other lot would decompose. The electric current must keep on moving in one direction, not back and forth. The Christian life must be like this direct current. It has a purpose, and must hold to it steadfastly till the job is done.—*Presbyterian Banner.*

### The Bible

We search the world for truth; we cull The good, the pure, the beautiful, From graven stone and written scroll From all old flower fields of the soul; And weary seekers for the best, We come back laden from our quest, To find that all the sages said Is in the Book our mothers read.

—*John Grenleaf Whittier*

# The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A., D.D.

## Reviews of Recent Books

**Personality and the Fact of Christ.** By Harold Paul Sloan, D.D., LL.D. Cokesbury Press, Nashville, Tenn. \$1.50.

In this book Dr. Sloan presents a genuine *rationale* of Christian faith. The arguments are irrefutable, and the logic is convincing. Dr. Sloan brings to bear on the problems of Christianity a sound philosophy and a sane psychology. As a Christian apologetic, this book is a masterpiece. Here is a book that will help the theological students, and any one else diligently searching for the truth, to a clear understanding of the significance of human personality as related to the supernatural; and, besides, it will give an adequate foundation for effective pulpit discourse. It deals with such questions as the incarnation, miracles, and the Virgin Birth of Christ in a way to produce profound conviction and insure complete assent to the claims of the Bible. It unveils modern Humanism, Rationalism and Radicalism and all phases of mechanistic Determinism in a way that completely refutes all their claims. Here is a book which is thoroughly constructive in character, and it is to be commended without reserve to all persons who are sincerely in quest of truth.—A. Z. Conrad.

**Out of His Treasure House.** By Donald Davidson, Ph.D. Pickering & Inglis, 14 Paternoster Row, London, E.C.4, England. 2s.6d.

Of course, by "His Treasure House" Dr. Davidson means the Bible. And out of it he has drawn much precious treasure in these addresses to children. They are pithy and pointed. The author rightly maintains that "the finest treasure-house of children's stories in all the world is the Bible itself." Taking up Bible stories, he recites them in

graphic language and then applies them to the life and needs of the children. Yes, and others will also be interested in and profited by these telling discourses. He says that, while the preacher was addressing himself to the children, the grown-up people were also listening. The addresses are certainly models of their kind.

**English Deism: Its Roots and its Fruits.** By Professor John Orr, A.M., Ph.D. Wm. B. Eerdmans Publishing Co., 234 Pearl St., N.W., Grand Rapids, Mich. \$2.50.

An important movement like that of English Deism in the sixteenth and seventeenth centuries is deserving of a monumental history such as is the one now before us. The author displays much sound and searching scholarship in his work. The numerous footnotes testify to the thoroughness of his researches and the wide scope of his investigations. It is most interesting and informing to note how he traces the roots of the British infidel movement back to Celsus and Porphyry and other writers in the early centuries of the Christian era, and then follows its history down to the time of Herbert of Cherbury, Bolingbroke, Hobbes, Paine and the rest. He also describes quite minutely the relation of the philosophies of Locke, Spinoza and Kant and the scientific views of Copernicus and Bacon to the rise and progress of the deistic movement. He also traces some of its evil fruits in England, France, Germany and America. If you want to see how Deism is connected up with atheism in France, rationalism and negative Biblical criticism in Germany, and Modernism and Humanism in America, get and read this informing book. The author



also pays his tribute, though more briefly than one would expect, to the able apologists in the various countries named who effectively met and answered the criticism of the Deists. It was these scholarly and logical defenders who saved the faith of many Christian people in those trying times. While the author is somewhat repetitious, yet that very fact helps to fasten in the reader's memory the chief facts and currents of thought. Dr. Orr has certainly given us a valuable and authentic narrative and analysis of a most crucial movement in the history of Christianity and its struggle with unbelief.

**Wanderings in Widest Africa.** By Dugald Campbell, F.R.G.S. The Religious Tract Society, 4 Bouveries Street, London, E.C.4, England. About 95 cents.

If you will look at a map of Africa, and find Dakar on the west coast in the province of Mauretania, then follow up the Senegal River, then across to the Niger River, which you pursue for hundreds of miles, you will be able to trace in outline the course of the veteran missionary and explorer, Dugald Campbell. He had many adventures and narrow escapes. Sometimes he almost perished from the drought of the desert; at other times he was almost drowned by floods; anon he just escaped being killed by savage natives or Moorish raiders. He admits that he has always had what the Germans call *Wanderlust*, and there is no doubt that this passion has actuated him in part; but his deepest motive ever has been to carry the Gospel of Christ to people who know very little or nothing of our Lord and the revelation he has given in the Bible. So in all his wanderings he never fails to distribute the Word of God, or portions of it, to all persons who will accept or purchase it. With much interesting detail he tells the story of his travels and adventures, and the many ways he went about his colporteur work. He also imparts much information about the people and country. His book has gone into the second printing. It deserves its popularity.

**Gems of Gold.** By R. E. Neighbor, D.D. McMillen-Neighbor Publishing Co., Elyria, Ohio. \$1.50.

Dr. Neighbor's book is rightly named. It contains gems of gold,—not of metal, of course, but of thought. There is a page for every day in the year. Each page begins with an apt Biblical selection; this is followed by an original poem; then comes a suitable meditation in prose by the author; another original poem concludes the inspiring page. We would suggest that the reading of the proper page each morning would be a good way to begin the day. It would strengthen and fortify the spiritual life. The cover of this book, with its green-brown cloth binding and golden decorations, is very attractive.

**The Second Coming of Christ.** By Henry W. Frost, D.D. Wm. B. Eerdmans Publishing Co., 234 Pearl Street, Grand Rapids, Mich. \$1.50.

In this book this well-known author aims to give a review of the teaching of Scripture concerning the return of our Lord, or the second advent. He certainly cites an abundance of Scripture. It is doubtful whether the subject has ever been more thoroughly dealt with from the Biblical viewpoint. Dr. Frost accepts heartily the doctrine of the apocalyptic second coming of Christ, as do all evangelical believers. In an articulated way he designates what he believes will be the characteristics of Christ's coming the second time: it will be personal, literal, visible, glorious, satisfying, transforming, judicial, dispensational, millennial, pre-millennial, post-tribulational and determinative. It is true not all Bible scholars will agree with all of Dr. Frost's interpretations, but all readers will have to admit that he presents many arguments for his views. On one thing there can be no doubt: the Bible clearly teaches that our Lord will come again, that His coming will be apocalyptic, and that it will introduce the "new heavens and the new earth wherein dwelleth righteousness."



**Second-Hand: A Story of Mission Work in Japan.** By Emma Gerberding Lippard. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. 75 cents.

This is a quiet and pleasing story; not thrilling or rapid in movement, although there is one place where it touches the trim of the adventurous. However, it contains a pretty romance. The chief merit—and, no doubt, the chief purpose—of the story is to depict certain phases of Japanese life and the methods of Christian work among them. The author is familiar with the customs, religion and peculiarities of the people of Japan, and therefore draws a picture which is true to life. Without becoming polemical, she shows that a missionary who holds the views of the notorious book, *Re-Thinking Missions*, has no business to go to Japan to do missionary work. The young humanist who went there was soon cured of his obsession. When he was truly converted, his efforts became effective. The title, *Second-Hand*, has little to do with the plot and purpose of the story.

**The Evolution of the Conception of God.** By Katherine Glass Greene. The Christopher Publishing House, 1140 Columbus Ave., Boston, Mass. \$3.50.

Why did the author choose this title for her book? It is a misnomer. The book does not explain or advocate the doctrine of evolution at all in any of its phases, much less the evolution of the idea of God. What the author really does is to present a miscellany of information about the Bible and the Christian faith based upon the Bible. Her very first principle, as announced in her Prologue, is this: "From incontestable evidences within itself, the Bible is the inspired and indestructible Word of God." Afterward she says: "There is today a call for a crusade to rescue the Holy Word, the Holy Day, the Holy Institutions from the infidel." If that is so, how could the conception of God have come about by the process of evolution? The title of the work might more appropriately be, "The Revelation

of the Conception of God." We are glad to add that the volume contains much useful information about the Bible and the history of Christianity. The author surely has much knowledge at her command, even if she has not organized her material in a systematic way.

**The Romance of Pitcairn Island.** By W.Y. Furlerton. The Carey Press, 19 Furnival Street, London, England. 2s.6d. (about 65 cents.)

Ah! here is a story that is a story—inspiring and exciting. But it is a true story, which makes it all the more intriguing. Away out in the Pacific Ocean lies—rather, stands—the little mountain bit of land and rock known as Pitcairn Island. The author tells how it was discovered; how it became inhabited by people of questionable citizenship and morality; how they were converted through the reading of the Bible; how virtuously they lived after that; how happily they lived together for many years; at length how they were discovered in their sequestered island home. If you want to read a true story of adventure, and if, at the same time, you want to have your faith confirmed in the power of the gospel, just get this book and read it.

**The Glory of the Godhead in the Gospel of John.** By Albert Hughes, D.D. Approved-Books Store, Philadelphia School of the Bible, 1721-27 Spring Garden Street, Philadelphia, Pa. \$1.00.

"John's Gospel is the book of the Godhead, the source-book of the signs which prove the Deity of our Lord and Saviour, Jesus Christ." This is the opening statement of Dr. Hughes' book, and plainly gives the clue to his theological position. However, it is not what we would call an argument which goes back to the major premise for the real Deity of Christ, but, rather, a presentation of that doctrine as taught in seven outstanding miracles described in the Gospel according to John. In those miracles the true divinity of Christ is shown from as many angles. Any one who believes in the inspiration and authenticity of



John's Gospel cannot escape the conclusion that it teaches the true Godhead of our Lord. Perhaps, by the way, that is one reason why the modernistic critics do not want to accept this Gospel. But Luther called it "the most spiritual of all the gospels," and so it is. Besides, it sets forth a Christ who is "abundantly able to save."

**Grace: Child of the Gobi.** By Mildred Cable and Francesca French. The China Inland Mission, 237 West School Lane, Philadelphia, Pa.; or 150 St. George Street, Toronto 5, Canada. 35 cents.

Here is a touching story of a Chinese girl who was born in a poor shack on the edge of the Gobi Desert in China. As her parents were poor and her father shiftless, she was sold as a slave to a couple who treated her so cruelly that she became a cripple for life. After much suffering, she was at length taken to a Christian institution, where her bodily ailments were attended to, and where she became a true Christian. A little romance comes in at the end of the story and leaves a good taste in the mouth. The contrast between paganism and Christianity is strongly brought out, especially in their respective treatment of the poor and afflicted.

**The Thousand Years not Pre-Millennial.** By Professor Jacob Tanner, S.T.D. Augsburg Publishing House, 425 South Fourth Street, Minneapolis, Minn. 35 cents.

Dr. Tanner is the Professor of Christian Dogmatics in Luther Theological Seminary, St. Paul, Minn. He is an excellent theological scholar, and has gone deeply into his subject. How men—yes, learned and evangelical men—differ in their interpretation of Scripture! Dr. Tanner takes a very different view from that so eruditely set forth in Dr. Henry W. Frost's volume, *The Second Coming of Christ*, previously noticed in this department. Dr. Tanner looks upon the "thousand years" mentioned in Rev. 20 as symbolical, as is, indeed, a large part of the book of Revelation. He thinks it stands for the long period of the spread

of the Gospel since the days of Christ and the apostles. He bases this belief on many considerations. One of the chief ones is that John, in his vision of the New Jerusalem, saw the *souls* of the martyrs (Rev. 20:4), not their bodies, and it is said, "they lived and reigned with Christ a thousand years." He holds, therefore, that this language is not descriptive of Christ's visible reign on the earth. When such great doctors disagree, who is going to decide who is right?

**Unkulunkulu in Zululand.** By Andrew Burgess. Augsburg Publishing House, 425 South Fourth Street, Minneapolis, Minn. \$1.00.

It would be difficult to praise this book too highly. It is written in a most interesting and lively style. True, there are a good many strange and long Zulu names, but the reader does not need to stop even to pronounce all of them to get the author's meaning. In a graphic way he recites the history of Zululand, depicts the strange religion, customs, good traits and bad traits of the natives, and then tells about the heroic and self-sacrificing efforts of the pioneer missionaries to carry the gospel to them. Not only so, but the author brings his narrative of missionary operations up to date. At first the Zulus were averse to permitting mission stations to be established on their territory. Some of the chiefs were especially hard to deal with because they could see that Christianity would interfere with their high-handed and cruel practices. But in course of time Providence led the way, and Zululand was opened to the missionaries. The book teaches what persistence, faith, and prayer will accomplish. This is the first book that describes the missionary operations of the Norwegian Lutheran Church of both Norway and the United States in the wonderful land of the Zulus. All people, of whatever Protestant denomination, who care for the spread of the gospel throughout the world, will be interested in this book. It is a gem of a book of its kind. By the way, the long word, "Unkulunkulu," is



the title is the Zulu name for God, who, the natives say, "created the world, and then forgot it."

**Light on the Hills.** By Arthur I. Brown, M.D., C.M., F.R.C.S.E. Fundamental Truth Publishers, Box 67, Hoytville, Ohio. Paper bound, 50 cents.

The author is a well-known physician and scientist; but that fact does not interfere with his also being a deep student of the Bible and a keen reader of the signs of the times. This booklet certainly displays much detailed and technical information. Dr. Brown accepts the pre-millennial view, and believes that there are many signs of the imminence of the second coming of the Lord. He cites much Scripture and many authors outside of the Bible to maintain his convictions. As a scientist, Dr. Brown is strongly opposed to evolution. It would be well for the reader to send to the publishers for a list of his books.

**The Approach to Jesus.** By Professor Theodore Huggenvik, S.T.M. Augsburg Publishing House, 425 South Fourth Street, Minneapolis, Minn. \$1.00.

Various lines of approach to Jesus are set forth in this refreshing book. In pursuing these several methods of investigation, the author in every case finds Jesus to be the Messiah, the Son of the living God, the Saviour of the world. The author is true to the Bible. He says of his presentation of Christ: "The emphasis is put where, I believe, it properly belongs, namely, on the Scriptural record." For that reason he proclaims the true Christ, the total Christ, not the diminished Christ of Modernism. In an informing study, he points out and describes a number of ways by which the approach to Christ is made: through the Old Testament; through John the Baptist; through the self-disclosure of Jesus; through the twelve apostles; through the testimony of friends of Jesus; through His contemporary enemies; through the apostle Paul; through the early church; through early missionary activity; through early non-Christian accounts; through the

early prayers and hymns; through the great creedal statements; through the opponents of Christianity in the apostolic and sub-apostolic period. By means of this scholarly, Biblical, historical and critical survey and orientation, our author establishes true Christology, namely, that Christ is the eternal, pre-existent Son of God, who became incarnate in human nature and paid the penalty of man's transgressions on the cross. Evangelical believers will have their minds enlightened and their faith strengthened by reading this well-conceived and well-written book.

## Additional Literary Notes

**F**ROM the American Tract Society, 7 West 45th St., New York, N. Y., we have received the following interesting news items: During the past year 5,899,103 pieces of Christian literature were printed by the Society in twenty-five languages, and in the month of March of this year it printed a larger number of pieces of Christian literature than in any one month in the past fifty years. At the present time the Society has nineteen missionaries who are laboring among many nationalities in the City of New York and vicinity. Other colporteurs are working in various parts of the United States among neglected and unchurched people. Dr. Matthews used the phrase, "No Man's Land," as the key to the various parts of his report, because of the fact that the Society does not duplicate the work of evangelical denominations, but ministers to the needy and neglected.

**F**ROM *The Way Press*, Boaz, Alabama, we have received a pamphlet entitled *It is Finished*, by Mersene Elon Sloan. Its main purpose is to show that Christ fulfilled the moral law, that is, the Ten Commandments, and thereby abrogated them, so that Christian believers have nothing more to do with them. We think that the author is unnecessarily harsh in his criticisms of the Christian Churches, their theological



seminaries and even their Bible schools. He accuses them of teaching Ebionism—or what he calls Judeo-Christianity. This would mean that they teach salvation by the deeds of the law. We would kindly inform the author that evangelical believers in the Protestant churches hold no such doctrine, but maintain that they are saved solely by grace through faith in the Lord Jesus Christ, just as the Bible teaches in many places.

But this does not mean that the moral law as set forth in the decalogue is abrogated and of no service to the regenerated believer. Christ summed up the law in one statement: "Thou shalt love the Lord thy God with all thy heart. . . . and thy neighbor as thyself." Surely that commandment, set forth in Deuteronomy and repeated by Christ Himself, is not annulled for the Christian. It is true, he is not saved by it, but it sets before him the true standard of life.

Paul declares that "the law is holy, and the commandment holy and just and good." Man in his sinful estate cannot reach its high ethical ideal; but when he has been regenerated through faith in Christ, and when the holy law has been inscribed upon his heart, then the moral law becomes a good guide for the regulation of his life.

The apostle also says that "love is the fulfilling of the law." Surely, then, the law cannot be regarded as of no value to the Christian believer. Moreover, when the love of God has been shed abroad in his heart by the Holy Spirit, he is able to keep the commandments of the Decalogue, as it is expanded in the Sermon on the Mount. But he knows enough to know that it is only by the power and grace of God in Jesus Christ that he is lifted up to the high level of the law of God.

Paul makes a clear and wonderful statement of this doctrine (Rom. 8:1-4). The passage should be read carefully:

There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the

law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness (ordinance) of the law might be fulfilled in us who walk not after the flesh, but after the spirit.

This significant passage teaches that Christians who are born again and walk according to the Spirit, are able to keep the law of God which is just and holy. They keep God's law because they are saved, not in order to be saved. Among the Modernists there may be the thought of being saved by good works and "by character," but among evangelical Christians the doctrine and experience of salvation by grace prevails, and there is no such heresy as Ebionism among them. The ground and meriting cause of their salvation is the finished work of our Lord Jesus Christ. We believe that Mr. Sloan would do more good if he would point out the errors of Modernism and infidelity rather than to turn, with his sharp-edged criticisms on evangelical Christians.

OUR friend, Dr. William E. Biederwolf has just produced a paper-bound book with two titles. The first part is entitled *The Coming Dictator* and the second part, *Is Jesus Coming Back?* The book is handled by the Fundamental Truth Publishers, Box 67, Hoytville, Ohio. The price is 25 cents. In the first part Dr. Biederwolf describes in his usual vivid way the perils of our day and thinks that the times are almost ripe for the coming of the great dictator the Anti-Christ, who will rule the world with a high hand for a time; then Christ will come and put down all enemies under His feet, and establish His rule in the earth. Dr. Biederwolf, in the second part of his book, sets no time for the second advent of our Lord, but inclines to the view that it is not far distant. Of one thing he is sure, as are all evangelical and Bible-believing Christians—that Christ will come sometime in glory and power.